

Dorothea Bell
His OF *Book*
PRAYER
AND MEDI-
TATION.

CONTAYNING
fourteene Meditations, for
the seauen dayes of the VWeekes
both for Mornings and
Euenings.

*Treating of the principall mat-
ters and holy misteries of
our Faith.*

Written by F. LEVES.
de GRANADA.

AT LONDON,
Printed for Thomas Gifford
and Richard Smith, and are to bee
solde at the West doore of Pauls
Church. 1596.

Harvard College Library
Duplicate money
May 2, 1952

AND MEDICAL
TATION

CONYNGHAM

...

...

...

...

...

...

...

...

...

...

...

...

...

...

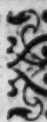
...

...

...

...

...



To
Ship
ar, E
Ciaill
Requet
Judge

All ha
she l

Ha
tim
full
cedin
es she
ke on
ne ve



To the right wor-
shipfull Ma. *Julius Cæ-*
ſar, Esquire: Doctor of the
Ciuill Lawe, Maister of the
Requests to her Maiestie, & chiefe
Iudge of the high Court of the
Admiraltie.

*All happines in this life, and in
the life to come, most hartly
wished.*

Haue studied a long
time, (right vvorship-
full) whence your ex-
ceeding & cōtinual kind-
nes shewen to me, should
like originall, consider
the very least part of de-

A 3

ſent

The Epistle.

fert neuer appeared in me,
neither am I any way
worthy to be so esteemed.
And finding this fauour
to proceed frō your owne
vertuous inclination, that
misdeemes of no man wel
affected, but generallie to
such, declares you a most
worshipfull friende: I la-
boured as much on the o-
ther side, how to expresse
some dutious thankfulnes
on mine owne behalfe,
least I should fall into that
world-deuouring sin of
ingratitude, & so remaine
registred amongst them,
whō time reserues to dis-
couer as hideous Mon-
sters, and no men.

By

The Epistle.

By good hap this occasion presented it selfe, a worke doubtlesse of great worth, and I hope not to prooue offensive in your gentle perusing : vvhich with as good a hart, as euer poore man in his lyfe time gaue any gift, doe I entitle to your worshipful patronage, desiring it may be accepted but as part of a thankful remembrance, which as time shall enable me, I will further endeuor to enlarge, so this may finde but the least kinde looke, or glimpse of fauorable entertainment.



The

P

our
also
sence
our
to th
and
good
Pray
now
princ
of m
of th
God
of th
Th
totr
I vnc
cipal
in th
derat
Ieren
the ex
becal

*The Authors Prologue and Ar-
gument of this Booke.*

Payer, (to define it properly) *What pray-
er is.*
is a petition wee make vnto
Almightie GOD, for such
things as are appertaining to
our saluation. Howbeit, prayer is
also taken in another more large
sence; to wit, for euery lyfting vp of
our hart vnto God. And according
to this definition, both Meditation
and Contemplation, & euery other
good thought, may be also called a
Prayer, And in thys sence wee doe
nowe vse thys worde, because the
principall matter of thys Booke, is
of meditation, and Consideration
of things appertaining to Almighty
God, and of the principall misteries
of the Catholicke fayth.

*Another de-
finition of
prayer.*

The very thing that moued mee
to treate of this matter, was for that
I vnderstood, that one of the prin-
cipall causes of all the euils that be
in the world, is the want of Consi-
deration; according as the Prophet
Jeremie signified, when he said
*The great
hurt that
cometh by
want of Con-
sideration.*
the earth wasteth with desolation,
because there is none that thinketh
Ierem. 12.

The Authors

with attention vpon the thinges appertaining vnto God. Whereby it appeareth, that the very cause of our euils, is not so much the want of fayth, as the want of due consideration of the misteries of our fayth.

*The great
profite of cō-
sideration.*

For truly if there were no want in thys behalfe, the mysteries of our fayth be of so great vertue and efficacie; that if the very least misterie of them were considered with attention and deuotion, euen y^e same would be a great bridle and redresse of our life. For who would euer goe about to commit any sinne, if hee considered that Almighty God died for sinne? and that hee punisheth sinne, with perpetuall banishment out of the kingdome of heauen, and with euermore paines & torment in the horrible fire of hell?

Whereby ye may see, y^e although the mysteries of our faith be of very great force to encline our harts vnto goodnesse: yet because there be verie manie Christians, that haue no due consideration of the things they belieue, therefore they worke no such effect in their harts, as such misteries being well weighed and considered,

Prologue.

sidered, were able to worke. For like
as the Philitions affirme, that if we
will haue a medicine to help a sicke
man, it is necessarie that it be first
wrought and digested in the sto-
macke with naturall heate, (because
otherwise it shall not be any profite
to him at all:) euen so also, if wee
will haue the misteries of our sayth
to be profitable and healthfull vnto
our soules, it is requisite they be first
wrought, and digested in our harts,
with the heate of deuotion and me-
ditation; because otherwise they
shall profite vs very little. And for
want heereof, we see that manie
Christians, which are very whole &
sounde in matters of sayth, be yet
in their lyues very licentious & dis-
solute. And the reason is, because
they doe not consider, and weigh
the whole misteries which they be-
lieue; and so they keepe their sayth
as it were fast locked in a corner of a
Chest, or as a Sword in the scabard,
or as a medicine in the Apothicaries
shop, and vse not the benefit there-
of for such purposes as it serueth.

They belieue generally, and as it
were in a fardle or grosse summe, all
such

*The cause of
error in our
lyfe.*

The Authors

*Few Christi-
ans consider
the misteries
of their faith
as they ought.*

such things as the Catholick Church
belieueth. They belieue that there
shall be a iudgement, that there shall
be paines for the wicked, and glory
for the good; but how many Chri-
stians shall ye finde, that doe consi-
der after what sort this iudgement,
these paynes, and this glory shal be,
with other the lyke circumstances?

Now this is the cause why the ho-
ly Scripture so earnestly cōmendeth
vnto vs, the congnual consideration
and meditation of the Law of God,
and of the misteries thereof; which
is indeede the study of true wisdom.
Consider (I pray you) how instant-
lie Moises that greate Prophet and
friend of God, commendeth thys
vnto vs, saying; Print these my words
in your harts, and carry them bounde
as it were for a signe in your handes,
and teach them to your children, that
they may thinke vppon them. When
thou shalt be sitting in thyne house, or
trauailing in the way, when thou shalt
lye downe to sleepe, or ryse vp in the
morning, thinke and meditate vppon
them, and wryte them on the thre-
sholds and gates of thy house, that thou
mayst alwayes haue them before thine

eyes.

Deut. 5.

Prologue.

eyes. VVith what more effectuall words could he commend vnto vs, the continuall meditation and consideration of heauenly things, than with these? And no lesse doth Salomon commend the same holy exercise vnto vs in his Prouerbes, where he exhorteth vs, to carry the Law of God alwaies as it were a chayne of gold about our necks, and at nyght to goe to bed with it, & in y morning so soone as we awake, to begin immediatly to exercise our selues in the same. Blessed is that man, that is so occupied. And so dooth Ecclesiasticus in the 14, Chapter tearme them, when he sayth; *Blessed is the man, that dwelleth in the house of wisdom, and meditateth vpon the lawe and commaundements of God, and exerciseth himselfe in iustice, and reasoneth of holy thinges by his vnderstanding. Blessed is he that considereth her waies in his hart, and vnderstandeth her secretes. Hee shall looke in at her windowes, and harken at her doores. Hee shall abide beside her house, and fasten a stake in her walles. He shall pitch his tente besides her.*

Prou. 1,3.

Ecclus, 14.

Now what other thing may wee inferre

The Authors

Pſalm, 1.
Ecclus, 31.

Ezech. 1,

inferre of all this, but that the holy Ghost intendeth by all these Metaphors, to expresse vnto vs the continuall exercise and consideration, where-with the iust man is alwayes occupied, in searching the workes and wonders of Almighty GOD. And for this very cause, among the prayſes of the iust man, thys is put for one of the most principall; that his exercise is to meditate vpon the Lawe of the Lord, day and night; and that he is alwaies conuerſant in the ſecrecie of parables; gyuing vs heereby to vnderſtand that all hys trade and conuerſation muſt be in ſearching, and meditating vpon the ſecretes and wonderfull workes of Almighty God. And euen for thys very cauſe alſo, were thoſe miſticall beaſtes of Ezechiell represented vnto vs with ſo many eyes; to ſignifie vnto vs, that the iust man ſtanderh in greater neede of the continuall conſideration, and ſight of ſpirituall things, than of a number of other exerciſes.

By this therefore we ſee plainlie, what great need we haue of this holie exerciſe; and conſequently, how
blindly

Prologue.

blindly and fouly they are deceived,
that eyther despise or make little ac-
count of the holy exercise of prayer
and meditation; not considering,
that this is openly, to gaine-say, and
contemne that thing, which the ho-
ly Ghost hath with so great instancy
commended vnto vs. I wishe that
such persons would readethose huc
bookes of consideration, which S.
Bernard wrote vnto Eugenius; and *S. Bernard.*
there shall they perceiue, of howe
great importance this holy exercise
is, towards the obtayning of al ver-
tues.

Nowe for thys cause manie zea-
lous & religious persons, vnderstan-
ding what great and inestimable
fruite ensueth of this godly medita-
tion, haue gone about to exercise
themselues ordinarily therein, and
haue appointed euery day certaine
speciall times & houres for y same.
Howbeit oftentimes they waxe cold, *Two diffi-*
and giue ouer this holy exercise, by *culties in the*
reason of two difficulties they finde *exercisg of*
in it. The one is the want of matter *prayer and*
and of considerations, wherein they *meditation.*
may occupy their cogitation at that
time. And the other is the want of
seruencie

The Authors

seruencie and deuotion, which is verie requisite to accompany this holy exercise; in case we minde to haue any fruite and commodity thereby. In steede whereof they finde many times great drines of hart, & withal, a great combate of diuers & sundry thoughtes. For remedy of which two inconueniences, I haue ordayned this present booke, which is deuided into two principall parts.

The order & deuision of the contents of this Booke.

The first part of this booke.

The first part, for remedie of the first inconuenience, treateth of the matter of Prayer and Meditation; wherein are containd foure-teene Meditations, seruing for all the seauen dayes of the weeke, both in the Mornings and Euenings. And these Meditations do containe the principall places & misteries of our fayth, and especially the consideration of those misteries, y^e are of most force and power to bridle our harts, and to encline them to the loue & feare of God, and to the abhorring of sin. In lyke manner there are set out the five parts of this exercise, which be; Preparation, Reading, Meditation, Thanks-gyuing, & Petition; which is done to this end, that a man may haue

Prologue.

haue great variety of matters, wher-
in to occupie his hart, wher-with to
procure and stirre vp the tast of de-
uotion, and withall, where-with to
illuminate and instruct hys vnder-
standing with diuers considerations
and instructions; besides this, there
is also treated therein, of fixe kindes
of things that are to be considered
in euery one of the poynts of the
Passion of our Saviour; that both
they and all the rest, may minister
vnto vs more plentifull matter for
meditation. These three things are
sette foorth in the first part of this
worke, for remedy of the first incon-
uenience.

The second part, for remedie of *The second*
the second inconuenience, treateth *part of this*
of those thiugs that doe help vs vn- *Booke.*
to deuotion, and likewise of those
that doe hinder vs from the same. It
treateth also of the most common
temptations, that are wont to mo-
lest deuout persons. Moreouer, there
are gyuen certaine aduises to be a
direction vnto vs, that we erre not in
this way. These foure articles are
sette out in the second part of thys
Booke.

Perad-

The Authors

Peraduenture the Christian Reader will be offended with y^e length of the Meditations, which wee haue heere set forth for the seauen dayes of the weeke. How-be-it for this we haue many aunswers. The first is considering that in these Meditations is treated of the principall matters and misteries of our faith, (the consideration wherof is of so great importance, for the due ordering and reforming of our life) it behoueth me therefore to enlarge my stile (in these matters especially) by reason of the great fruite and commoditie that may ensue vnto vs by the same. For in this booke our meaning is not onely to giue matter of meditation, but much more to shewe the end of meditation, which is the feare of God, and amendement of our life.

The end of meditation is the feare of God, and amendement of our life.

For the procuring wherof, one of the things that most helpeth vs, is the profounde and long consideration of the misteries, that are treated in these meditations. For certainlie these fourteene Meditations, be as it were so many Sermons, in which is layd (as it were) a certain battery

Prologue.

no mans hart, to cause it to yeeld, so
much as is possible, and to surren-
der it selfe vp into the hands of his
rightfull and true soueraigne Lord.
Thys was the chiefest cause that
first mooued me to make the Meditati-
ons so long. Besides this, I see not
why the guest that is inuited, shold
complane that the table is too full
furnished with many dishes, sith we
binde him not (as by the way of
constraint) to make an end of them
in all, but onely among so many sun-
dry things, to make his choyle of
that which serueth best for his pur-
pose.

More-ouer, (that there might be
the lesse occasion of complaint) I
haue put the summe of each Medi-
tation at the beginning thereof, to
the intent that such as mind not to
passe any further, might there haue
such things briefly abridged, as be
necessary for the tyme they intende
to bestow in thys holy exercise.

*Lewes de
Granada.*

Med

of

q T
nowl
se di
nd of
obtain
ance,
found

Is

F

espec
thou
thou
migh
view
fnde

Meditation for Monday Morning.

Of the knowledge of our selues
and of our finnes.

& This day thou must attend to the knowledge of thy selfe: and thou must use diligence, to call to minde thy finnes and offences. And this is the way to obtaine true humilitie of heart & repentance, which are the two first gates, & foundation of a Christian life.

1. Of the multitude of the finnes
of thy former life.

FOR the better performance whereof, thou must think first of all, vpon the multitude of the sins of thy former life, & especially vpon those offences, that thou diddest commit, at what time thou haddest least knowledge of almighty God. For if thou canst wel view and examine them, thou shalt finde, that they haue exceeded in number.

Meditation for

number the very haire of thy head
and that thou diddest liue at the
tyme, lyke a Heathen that knowes
not what God is.

This doone, runne ouer briefe
the tenne commaundements, and
thou shalt see, that there is no one
of them wherein thou hast not of-
fended more or lesse, diuers & sun-
dry times, by thought worde and
deed. Our first Father Adam, dy-
cated but of one onely tree forbid-
den him, when hee committed the
greatest sinne of the worlde: but
thou hast sette thine eyes & hands
infinite times vpon all sinnes.

In like manner runne ouer all the
benefits of Almighty God, and all
the times of thy life past, and consi-
der wherein thou hast employed the
Forasmuch as thou must vndoubt-
edly gyue an account (at the verie
hour of thy death) of all these things,
and therefore it were wel done, that
thou shouldest first take an account
of thine owne dooings, and enter
into iudgement vwith thy selfe
that thou be not afterwards iudge
of Almighty God.

VVherefore tell me now, wherein

*How thou
hast vsed
the benefits
of Almighty
God.*

Mat, 12, 36,

Heb, 9, 27,

1, Cor, 11,
31.

Monday Morning.

3

hast thou spent thy chylde-hood? wherein thy infancie? wherein thy youth? To be short, wherein hast thou spent all the dayes of thy life past? Wherein hast thou occupied thy bodily senses, & the powers of thy soule; vvhich Almighty God hath gyuen thee, to thys end, that thou shouldest knowe him and serue him? VVherin hast thou employed thine eyes, but in beholding of vanities? VVherin thine eares, but in harkning after lyes? VVherin thy tongue, but peraduenture in all kind of swearing, back-byting, and most vn honest talke? Wherein hast thou occupied thy taste, thy smelling and thy touching, but onely in pleasures and delights, & in sensual and fleshly allurements? VVhat benefite hast thou take by the Sacraments, which Almighty God hath ordained for thy remedy and comfort.

*Of mispend-
ing thy
time.*

*Of the body
senses and
powers of the
soule.*

Howe thankfull hast thou beene vnto him for his benefites? Howe hast thou answered vnto his inspirations? Wherein hast thou spent thy health, thy natural forces and abilities? How hast thou employed the goods which are termed the goods of

of Fortune? Howe hast thou vsed the meanes & opportunities which Almighty God hath given thee, to leade a holy & vertuous life? what care hast thou had of thy neighbor, whom Almighty God hath commended vnto thee; and of those works of mercy which he hath appointed thee to vse towards him? Now, what answer wilt thou make at that dreadfull day of thine account, (to wit, at the houre of thy death) when almighty God shal say vnto thee, *Give me an account of thy stewardship*, and of the Landes and goods that I haue committed to thy charge, for now I wil that thou shal haue no more to doe there-with.

Luke, 16, 2,

O dry and withered tree, ready for the euerlasting torments in hel fire, what aunswere wilt thou make at that terrible day, when an account shall be required of thee, of all the time of thy life, and of all the minutes & moments of the same? Assure thy selfe, that it wil so certainly come to passe; for euē our Saviour Christ himselfe (who shall be our Iudge) hath plainly protested and forewarned vs before hand thereof.

Monday Morning.

thereof, saying : Every idle worde
that men haue spoken, they shall ren-
der an account for the same at the
day of iudgement.

Mat, 12, 36.

2. Of the sinnes that thou hast com-
mitted, since the time thou hadst
more knowledge of
G O D.

SEcondly, call to minde what sins
thou hast committed, and doost
commit euery day, since the time
thou art come to a further know-
ledge of Almighty God : and thou
shalt finde, that euen now presently,
all that knowledge notwithstanding) old Adam liueth in thee, with
many of thy lewd corrupt manners
and auncient customes. VVherupon
thou must take occasion, to run o-
uer the negligences & defects, wher-
in thou doost daily offende against
Almightie God, against thy neigh-
bour, and against thy selfe. For in
each of these poynts, thou shalt
finde thy selfe to haue fayled verie
much in thy dutie.

Consider then, howe vnreuerent

B.

thou

thou art towards Almighty G o d, howe vnthankfull for his benefites, howe rebellious and stifnecked to yeeld to his inspirations, how slothfull and negligent in matters appertaining to his seruice: which eyther thou hast left vndoone, or els if thou hast doone them, it was not wyth such a readines and diligence as the things required, nor with such a pure intention as thou oughtest to haue had: but the verie true cause why thou diddest them, was for some other respect of worldly commodity.

Consider likewise, how hard and seuerer thou art towards thy neighbour, and contrariwise, howe pittifull & fauourable towards thy selfe: what a louer of thine owne proper will, of thy flesh, of thy estimation and of all thy worldly profits and commodities. Consider moreouer that whereas thou saiest in wordes that thou art nowe conuerted vnto Almighty G o d, thou art yet (notwithstanding) in thy deedes very proude, ambitious, angrie, rash, vayne-glorious, enuious, malicious, delicate, inconstant, light, sensuall, a great louer of thy pastimes, of pleasures,

Monday Morning. 7

fant company, laughter, iesting, idle talke, and of vaine babling and prating. Consider also how vnconstant thou art in thy good purposes, how vnaduised in thy words, how headlong in thy deedes, how cowardlie and faynt harted to doe any matter of waight and importance.

3 Of the grienousnes of sinne.

THirdly, when thou hast considered in this order the multitude of thy sinnes, consider foorth-with the grienousnes of them, that thou maist perceiue how thy miseries be increased on euery side; the which thing thou shalt the better see, if thou consider these three circumstances, in all such sinnes as thou hast committed in thy former lyfe. To wit, against whom thou hast sinned; for what cause thou hast sinned; and in what manner thou hast sinned.

Three circumstances to be considered in sinne.

If thou consider against whom thou hast sinned, thou shalt finde that thou hast sinned agaynst Almighty God, whose goodnesse and

Maiestie is infinite, whose benefites and mercies towards mankind, doe exceed the sands of the sea, in who alone are all excellencies & tytles of honour to be founde, and to whom all duties and homages due to any creature, are due in the highest degree of bounden dutie.

2.

If thou consider the cause that mooued thee to sinne, it was for a poynt of estimation: for a beaustlie delight, for a tryfling worldly commoditie, and for other things of no weight: whereof Almighty GOD himselfe most grieuously complayneth by one of his prophets, saying,

Ezc, 13, 19

They haue dishonoured me in the presence of my people, for a bandfull of Barley, and for a peece of bread.

3.

But if thou consider after vvhich manner thou hast sinned, surely it hath beene done with such facility, with such boldnesse, so without all scruple, so without all feare, yea, somtimes with such contentation & ioy, as if thou hadst sinned against a God of strawe, that neither knew nor saw what passeth in the world. Now, is this the honour that is due vnto so high a Maiestie? Is this the thank

Monday Morning.

thankfulnes that thou yeeldeſt for his to manifolde and ſo great benefits? Is thys the recompence that thou makeſt vnto him, for the precious blood which hee hath ſhed for thee vppon the Croſſe? Is thys the repayment for thoſe liſhes and buſſets which he ſuffered for thy ſake? O miſerable and wretched creature that thou art, wretched vndoubtedly, in conſideration of that thou haſt loſt, and more wretched, in reſpect of the ſinnes thou haſt committed, but moſt wretched and miſerable, if thou be ſo blinded, that euen yet for all this, thou perceiue not thine own perdition and damnation.

Conſider moreouer, what a wonderfull hatred Almighty God beareth againſt ſinne, and what great puniſhments he hath ſent vpon the worlde for the ſame: that thereby thou maiſt more cleerly vnderſtand, how great & how abhominable the wickednes therof is, as it ſhalbe declared heereafter.

VWhen thou haſt conſidered all theſe things aforeſaid, the next point *wee muſt* think very is, that thou thinke of thy ſelfe as baſely of our baſely as thou canſt poſſibly. *Think ſelues.*

Ioh, 11, 36

that thou art no better then a verie wauering Reede, which is blowne vp and downe with euery light blaſt of winde, without weight, without ſtrength, without firmeneſſe, without ſtay, and without any manner of being. Thinke that thou art a Lazarus, that hath lyen dead ſoure dayes together, & that thou art a ſtinking and abhominable carkaſſe, ſo full of vvormes, and of ſo vile a ſtench and ſauour, that ſo many as paſſe by thee, doe ſtoppe theyr noſes, and ſhutte theyr eyes, that they may not behold thee.

Luk, 15, 21

Thinke with thy ſelfe, that thou dooſt ſtinke in this wiſe in the ſight of Almighty God, and of hys holie Angels: and eſteeme thy ſelfe as vnworthy to liſt vp thine eyes toward heauen, vnwoorthie that the earth ſhould beare thee, vnworthie that any creature ſhould ſerue thee, vnworthie of the verie bread that thou eateſt, and vnworthie euen of the light and ayre that thou receiueſt.

And if thou be vnworthy heereof, conſider howe much more vnworthy thou art to ſpeake & talke with Almighty God: yea, and farre more

more vnworthy of the comfort and consolations of the holy Ghost, and of the cherishings and delights of the children of God. Account thy selfe for one of the most poore and miserable creatures of all the world, and that none dooth so much abuse the benefites of Almighty God as thou doost. Luk, 18, 13,

Thinke that if Almighty God had wrought in Tyre and Sidon, (that is in other great sinners) those things which hee hath wrought in thee, they vould haue repented ere this, euen in sack-cloth and ashes. Acknowledge thy selfe to bee farre more wicked then thou canst imagine, and that notwithstanding thou dost sinke very deepe into this mire, and how soeuer thou imaginest thy selfe to be at the very bottome: yet maiest thou finde euery day how to sinke deeper and deeper therein. Cry out therefore earnestly vnto Almighty God, and say vnto him, *Father, I haue sinned against heauen, and in thy sight, and am no more worthie to bee called thy sonne.* Cast thy selfe downe prostrate with the publique sinner at our Sauours feete, and couering thy Luke, 15, 2
Luke, 7.

thy selfe for very shame and confusion, looke with what shame a woman will appeare before her Husband whē she hath committed treason and adulterie against him, with the very same present thy self before that heavenly spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrowe & repentance of hart, desire him to pardon thy sinnes, and offences, and that it may please him of his infinite pittie and mercy, to receiue thee againe into his house.

¶ The first Treatise of the consideration of our sinnes : wherein this former meditation is declared more at large.

THE first Table after shypvyrack, (as S. *Ierom* witnesseth) is true Repentaunce. Thys is the first step of thys ascending, and the first stone of this spirituall building. Now to obtaine this vertue of repentance besides the grace of God, whose gift true

true repentance is) it helpeth verie much to consider the multitude of our finnes, as wel present as past, and withall, the grieuousnes and malice of them. For of thys consideration, proceedeth compunction & repentance for finnes, and many other excellent vertues.

Heereof commeth the knowledge of our selues, (of which poynt wee minde to treat in the Meditation next following.) Of this consideration also commeth the contempt of our selues, the feare of God, the abhorring of sinne, with diuers & sundry other like affections, wherein consisteth a very great part of perfectiō.

Nowe, that this exercise may be the more profitable vnto thee, thou must apply and direct the same vnto all these ends, and labour to suck all these sweete fruites out of the bitter roote of this consideration. But because towards the obtayning of such fruites it is needfull to haue the grace of God, (which is principally giuen to such as be humble and deuout) it shal be requisite for thee to desire of the Lord, this gift of humility & deuotion: to the end, that recollecting

B 5

thy.

Esay. 38,

14

Meditation for

thy selfe in the inwarde part of thy hart, thou maiest imitate that holie King, who saide, *I will recite before thee (O Lord) all the yeres of my life, in the bitterness of my hart.*

¶ Of the multitude of the sinnes that thou hast committed in thy former life.

§. I.

NOWV, if thou will knowe the number of thy sinnes that thou hast committed in times past, runne ouer briefly all the Commaundements and preceps of Almighty God, and vndoubtedly thou shalt finde, that there is scarcelye a precept which thou hast not broken, nor a commaundement which thou hast not transgressed.

*Of breaking
the comman-
dements.*

Fayth.

The first commaundement, is to honour Almighty God, who (as S. Augustine sayth) is honoured with these 3. Theologicall vertues, Faith, Hope, and Charitie. Nowe, what manner of Fayth had hee, that hath liued so loosely, as if he had beleueed that

Monday Morning.

15

that all those things which his sayth teacheth him, had beene starke lyes?

VVhat Hope had he, that neither remembered the life to come, neyther knew what it was to call vpon Almighty God in his troubles and aduerſities, nor yet how to put his assured trust and affiance in him?

Hope.

VVhat Charitie had he, that hath more loued a poynt of honor, more accounted of the chaffe of his worldlie lucre and commoditie, and more regarded the filthines of his plesures and delights, then Almighty God himselfe: sith that for euery one of these things, he hath contemned and offended Almighty God. VVhat reuerence hath he borne to that most high and diuine Maiestie, that hath been accustomed to rent that Name of so great reuerence, and to teare it in peeces, in swearing and forswearing by it vpo euery light occasion, and that for euery trifle and matter of no importance.

Charitie.

*Of reuerence
vnto almighty
God.*

*Of swearing,
& forswearing.*

Howe hath he sanctified and kept holie the Lords Sabothes, that hath gaped for these dayes to none other end, but onely to offende Almighty God the more in the: to vse dycing, carding,

*Of prophane-
ning the Sa-
bath.*

carding, playing at Tables, bowling and other games; to iette and gaze vp and downe in the streetes, to giue scandall and offence to innocent young Maidens and virgins, and to keepe euill company and conuersation.

After thys, consider how froward and obstinate thou hast been to thy Parents, how disobedient to thy superiors, how negligent in ouer-seeing thy family and seruauents, to instruct them in Christian Religion & godlines; to exercise them in prayers, to traine them vp in honestie, vertue and goodnesse, and to direct them with thy good counsell and virtuous example, in the waies of God.

Of disobedience to Parents and Magistrats.

As for the hatreds, displeasures, grudges, passions, and desires of reuenge which thou hast had: who is able to number them? And if these things cannot be expressed, who is then able to declare the number of thy dishonesties and vncleannesse, wherein thou hast fallen by workes, wordes and desires? What hath thy hart beene but a filthie puddle, and stinking dunghill, meete for beastlie swine? What hath thy mouth been but

but (as the Prophet sayth) an open Psalm, 5,
 Sepulcher, from whence haue issued
 the euill sauours of thy soule that
 lye dead within thee? VVhat hath
 thine eyes been, but (as it were) cer-
 tayne vvyndowes of perdition and
 death? VVhat thing hath been pre-
 sented to the sight of thyne eyes,
 which thou hast not coueted and
 procured: neuer so much as once re-
 membring, that Almighty God was
 present & looking vpon thee, & that
 he had giuen thee an inhibition, that
 thou shouldest not tast of that tree.
Vnto the fornicator (the VVise-man
 sayth) *all bread is sweete*, because his
 appetite and greedy desire, is so vn-
 satiable, that he tasteth all things, &
 findeth sauour in all thinges, neuer
 remembring that there is a God, vnto
 whom hee must be accountable
 for them.

Eccle. 23, 17

Moreover, who is able to declare
 the greatnes of thy couetousnesse, &
 the robberies & thefts of thy desires,
 which haue beene so farre of from
 being contented with that which
 Almighty God hath giuen thee, that
 all the whole world hath seemed too
 little for them.

And

And if hee that desireth another mans lands and goods, be as in very deepe he is, a very thiefe in the sight of Almighty God, how often times hast thou deserued to bee hanged, that in thy hart hast committed so many thefts. Now, as touching thy lyes, thy back-bytings, and thy rashe iudgements, as hardly may they bee numbred as the rest; for in a maner thou neuer haddest scarcely communication with others, but that the principall parte of thy talke, hath beene of other folkes liues, without sparing any order or estate what soeuer.

Thus is the maner of thy keeping of the Commaundements. Looke therefore diligently into the whole estate of thy life, consider the pride of thy hart, how great hath it been? Thy desire of honor & prayse, how far hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse?

Now, what shal I say of the vain-glory and lightnes of thy hart, sith that euen a light feather in thy cap, or a strayght payre of hose on thy legges,

legges, or a gard of Veluet vpon thy cloake, or a few filke cuts and iags, haue beene able to make thee to stroute, iet and aduaunce thy selfe, very proudly, fondly, and peacock-like in the streetes: yea, and to make thee desirous to be gazed vpon of all men? VVhat steps hast thou made? VVhat worke hast thou done? what worde hast thou spoken, that hath not beene sette forth with vanitie & desire of thine owne estimation?

Thy apparrell, thy seruice, thy conuersation, thy table, thy bedde, thy entertainment, to bee short, in a manner all thy dealings and demeanure haue sauoured of pryde: yea, they haue been wholly clothed with meere vanitie. Furthermore, thy anger hath beene lyke a Serpent, thy gluttonie lyke a rauening VVoolfe, thy sloth lyke a lazie Ass, thy enuie farre passing any viper. And heerein finally, (if thou doe well consider thy selfe) thou shalt finde, that thou hast gone very farre wandering out of the way, and liued in a very dangerous state.

Consider lykewise of thy senses, *Of misusing*
and not onely of them, but also of thy senses
all

& benefits
of Almighty
God.

20

Meditation for

all the gifts, graces, and benefits that Almighty God hath given thee, and consider after what sorte thou hast employed the, & vndonbtedly thou shalt finde, that of all these thinges, wherwith thou shouldest haue done the more seruice vnto him, vwho is the giuer of them al, thou hast made weapons and instruments vwhere-withall to offende him the more.

Heerein hast thou consumed thy strength, thy health, thy substance, thy life, thy vnderstanding, thy memorie, thy wil, thy sight, thy tongue, thyne eares, thy hands, and all the rest.

These & many other worse wicked acts, hast thou committed in thy life past, wherefore thou maist verie well say with that great sinner, (who as he was a great sinner, so was hee also a repētant sinner) *I haue sinned* 2, Chro, 36. *(O Lorde) aboue the number of the sandes of the Sea, my transgressions O Lord, are multiplied, my offences are exceeding many.* And whereas there were so many thinges, that might somewhat haue bridleed thee, and made thee afrayd of Almighty God, as the multitude of his benefits, and his

ts that hys exceeding great goodnes and iustice, and yet for all hys benefits thou wouldst neuer acknowledge hym, nor for hys goodnes loue hym, nor for his iustice feare him: but vtterly forgetting all these things, and closing fast thine eyes from beholding them, as one that had beene starke blinde, thou hast wilfullie wallowed thy selfe in all kind of vices.

Now, if it had so beene, that the commodities & prouocations thou haddest to allure thee to sinne, had beene great: then peraduenture thy offences might haue had some pre-
tenced colour of excuse. But what canst thou say for thy selfe, seeing that euen for tryfling matters of no importance, for chyldeish toyes, yea many times without any commoditie at all, thou hast voluntarily sinned, and (as it were) onely in meere contempt and despight of Almighty God? Other men when they sinne, are wont to doe it with some feare and remorse of conscience, or at the least, when the sinne is committed, they are very sorrie for it. But thou perhaps hast beene so blinde and so vn sensible, that thou hast committed

ted a thousand sinnes, without any kinde of feare, or remorse of conscience, euē as if thou haddest thought that there had beene no God at all.

Psal, 94, 7,

Or if thou haddest beleued that there was a God, yet thy beliefe was like vnto theirs that said, *Our Lord shall not see our dooings, neither shall the God of Iacob vnderstande them.*

Prou, 6, 12,

This is one of the greatest wickednesse in all the worlde: for among those sixe things which (as Salomon sayth) are abhord of Almighty God, one is, *To haue swift feete to run to doe wickednes.* That is, to haue a facility and swiftnes, which the wicked haue in offending Almighty GOD.

Of the sinnes and defects that a Man may fall into, after he is come to the knowledge of Almighty God.

§. II.

IN these and many other sinnes, it is certaine that thou hast fallen before thou knewest Almighty God. But after thou diddest com

to the knowledge of him, (if hap-
 pily thou hast yet knowne him) de-
 sire him that hee will a little open
 thine eyes, and thou shalt finde that
 heuen still for all thys knowledge,
 there are many reliques of the olde
 man, and manie Iebusees yet remai-
 ning in the Land of promise, because
 thou hast dealt so fauourable with
 them, and hast beene so wel affected
 towards them. Iosua. 15,
 Iudg. 13

Consider then, howe in all thinges
 thou art full of defects, to wit, in thy
 dutie towards God, towards thy
 neighbour, and towards thy selfe.
 Consider how little thou hast profi-
 ted in the seruice of thy Creator, be-
 ing so long a time as it is since hee
 called thee. Consider how liuely thy
 passions are, euen yet vnto thys day.
 Howe little thou hast increased in
 vertues, and howe thou hast conti-
 nued euermore at one same stay, e-
 uen like an old knotty tree that neuer
 thriueeth: but rather perhaps thou
 hast turned backward, forasmuch as
 in the way of God, the not going
 forward, is a turning backward. At
 the least wise consider, as touching
 thy seruour and deuotion of spyrite.

Is

*The not go-
 ing forward
 in the way of
 God, is a tur-
 ning back-
 ward.*

Is it well (trowest thou) that thou art nowe very farre of from that fervent deuotion, which peraduenture thou hast had in times past?

Consider also howe little sorrow thou hast had for thy sinnes, & howe little loue, feare and hope, thou hast had in Almighty God. Thy lytle loue towards him, is seene by the lytle paynes thou hast taken for his sake. Thy little feare is perceiued, by the manifold sinnes thou hast committed against him. Thy little confidence and trust in him, is euidently declared in the time of tribulation, by the great raging stormes and troubles of minde which thou sufferedst in that tempest, for that thou hast not perfectly staied & sedled thy hart with the Anchor of Hope.

Furthermore, consider howe euill thou hast answered to his diuine inspirations, howe vnwilling thou hast shewed thy selfe to receiue the light of Heauen, howe thou hast grieved the holy Ghost, and suffered him to cry and call vpon thee so often times in vaine. For in that thou art loth to gainsay thine owne will, thou doost gainsay & resist the

Ephc, 4, 30

*Wee must
serue God*

will of
thee
not
serue
wilt
An
what
yet is
on the
such
keth
wou
pera
exer
that
pray
read
dest
heal
forg
thin
who
thou
ther
T
is co
God
the
mig
A

will

Monday Morning, 25

will of Almighty God. Hee calleth *according to* thee one way, and thou followest *his will, and* another. Hee woulde haue thee to *not accor-* serue him in one worke, and thou *ding to our* wilt serue him in another worke. *owne will.*

And although thou seest cleerelie what the will of Almighty God is, yet if happilie thine owne wil be set on the contrary, thou seruest him in such thinges as thine owne will lyketh, and not in such thinges as hee would haue thee to serue him. Hee peradventure calleth thee to inward exercises, and thou turnest to those that be outward. He calleth thee to prayer, and thou givest thy selfe to reading. His will is that thou shouldest first attend to thine own soules health, before any others: but thou forgettest thy selfe, and settest aside thine owne profit to profit others, where-vpon it cometh to passe, that thou neither dost profit thy selfe nor them.

To conclude, as often as thy will is contrarie to the wil of Almighty God, thine alwaies preuaileth, and is the conquerer, and the will of Almighty God hath the ouerthrow.

And if perhaps thou do any good worke,

How to examine the defects & imperfections of thy good works.

worke, (good Lord) how many defects are there intermingled therein? If thou be giuen to prayer, how oftentimes art thou distracted, heauie yrkesome, drowlie & slothfull: without any reuerence to the maiestie of Almighty God, vnto whom thou speakest? And thou thinkest the time of prayer very long & tedious vnto thee, & art neuer in quiet vntill thou hast giuen it ouer, that thou mayest attend to thy other busines, that bee more agreeable to thy tast & liking.

Now, when thou doost any other good worke, ô with what coldnes and faintnes is it done? VVith how many defects and imperfections is it fraughted? If this bee certaine, that Almighty God, looketh not so much to the substance of the good worke that is done, as to the intentiõ wherewith it is done, howe many good works (I pray thee) hast thou done in such sort, as they passed away pure and cleane from dust and chaffe, and that neither vanitie nor the worlde, haue plucked at the least one lock of wooll from them? Howe many hast thou doone, mooued onely by the importunity of others, or for custome

ny de some or maners sake? How manie
 erein hast thou doone, onely in regarde of
 ow of thine owne estimation and credite?
 heauie How many for the pleasing and li-
 with ing of men? Howe many onely to
 tie of satisfie thine owne tast and conten-
 thou ation? And howe fewe hast thou
 e time done sincerely & purely for the loue
 s vnto of God, without hauing some kinde
 l thou of vaine respect to the world?

Now, if thou consider how thou
 hast doone thy dutie towards thy
 neighbours, thou shalt finde, that
 thou hast neither loued them as Al-
 mighty God commandeth thee, nor
 been sorry for their aduersities as for
 thine owne, nor induoured to help
 them in their troubles, neither yet
 hast thou had so much as euen pitty
 and compassion vpon them: yea,
 peraduenture, in stedde of taking
 compassion vpon them, thou hast
 disdained and grudged at theyr do-
 ings; though it be certaine, that true
 iustice taketh pitty and compassion,
 and false and counterfeit iustice, dis-
 daine and indignation. At the least,
 as touching that bond of loue which
 the Apostle so oftentimes requireth
 of vs, commaunding vs to loue one
 another

*Of want of
 duty toward
 thy neighbor.*

*True iustice
 taketh com-
 passion, and
 false iustice
 indignation.*

Ephe, 4.4

another as members of one same body, (sith we be all partakers of one same Spirit) consider howe farre thou hast beene from hauing the loue. How oftentimes hast thou omitted to relieue the poore, to visite the sicke, to helpe the VViddow, and to be a protector & Mediator for him that could doe verie little for himselfe? Vnto how many persons hast thou giuen offence with thy words, with thy deedes, and with thy answers? Howe oftentimes hast thou preferred thy selfe before thy equals, despised thy inferiours, and flattered thy superiours? crowching and creeping down like a silly Emmet to the one sort, and strouting and aduancing thy selfe very proudly like an Elephant to the others?

But now, if thou wilt take a view of thy selfe, and put thine hand into thine owne bosome, ô how leperous shalt thou plucke it out againe, and what deepe festered woundes shalt thou find within thee? How greene and liuely shalt thou finde within the rootes of pride? the loue of honour and estimation? the tyckling of vainglory, and hypocrisie priu-
differ

dissembled? wherewith thou labour-
rest to couer thy defects, and woul-
dest gladly seeme to be another ma-
ner of man then in very deede thou
art? VVhat a louer art thou of thine
owne worldly gaine and commodi-
tie, and of the pleasure and delights
of thy flesh, whereunto oftentimes,
vnder the colour of necessitie, thou
dooest not onelie provide, but also
serue: thou doost not onely sustaine
it, but also pamper and cherish it
with great delicacie? Againe, if one
of thine equals do but take the right
hand of thee, or set his foote some-
what before thee, or sit aboue thee
at the Table, howe quicklie doe the
footes of enuie bud forth and shewe
themselves? And if another doe but
a little touch thee in a poynt of esti-
mation, (good Lorde) what a sud-
daine & furious cholerick rage dost
thou fall into?

But among all other euils, who is
able to expresse the loosenesse of thy
tongue, the lightnes of thy hart, the
subburnes of thyne owne will, and
thy vnconstancie in good purposes?
How many waste and voyde words
doe issue from thy tongue? Howe

C.

much

much vaine and needlesse language doost thou fondlie lauish out in a day? How much doost thou babble and talke to the derogation and hinderance of thy neighbour, and to the praise and commendation of thy selfe? How seldome times dost thou deny thyne owne will, and giue out the pray wher-vpon it feedeth, to fulfill eyther the wil of Almighty God or of thy neighbour?

It is necessary to haue the victorie ouer our selues, if wee minde to be perfectlie vertuous.

Consider this poynt attentiuely and thou shalt find that it is very rare and seldome, that thou hast obtained the victorie ouer thy selfe, against thine own peruerse will: whereas in every deed, it is alwaies necessary for thee to haue this victory, in case thou minde to be perfectly vertuous.

Nowe, what shall I say of thy constancy in thy good purposes, (to conclude in few words) that there is no wether-cock, that so lightly smeth with euery wind, as thou dost with the least puffle of euery any occasion that is offered vnto thee. What else is all thy whole life, but very childish toyes, and (as it were) weaving and vnweaving, purpose a thing in the Morning, & break count

it at Euening ; yea , and sometimes thou tarriest not so long, but changeſt and altereſt thy determinations, if not out of hand, yet the very ſame howre . Nowe what other thing is this, but to be like vnto that lunatike man mentioned in the Goſpell, who the diſciple of our Sawour could not heale, for that hys diſeaſe was ſo great.

In like manner, the lightneſſe of thy hart, the ficklenes, mutabilitie, vnſtedfaſtnes, & puſillanimity thereof are ſuch, as they can as hardlie be expreſſed. For it is manifeſt, that thy hart changeth and varieth , into ſo many diuers ſhapes and formes , as there chaunceth diuers occasions & accidents vnto it euery howre of the day, and that without any firmneſſe or conſtancy at all. How ſoone is it diſtracted with euerie triſſing buſines ? How lightly poureth it out all that it hath, and howe little trouble and aduerſity, is able to vexe & torment it, yea and vtterlie to overwhelm it ?

To conclude , when thou haſt well examined and made thyne account aright , and ſeeſt what thou

hast, and what thou wantest, thou shalt surely find, that thou hast good cause to be afraid, least all that thou hast, be but onely a very deceite and a meere shadow of vertue, and euen a false and counterfeite iustice: forsomuch as thou hast no more in thee, but a little taste of Almighty GOD, which may perhaps saue more of the flesh then of the spirit. And yet it may so be, that here-with thou thinkest thy selfe to be safe and secure: yea, peraduenture thou wilt not stick to say with the proud Pharisey, *That thou art not as other men be*: Because they haue not that taste & feeling which thou hast. VWhereas on the other side, thou hast the bosome of thy soule, full of selfe loue, and of thine owne obstinate will, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this thys gay shewe of vertue and goodnes, is no more in effect, but to say, Lord, Lord, and not to doe the will of our Lord. Thys is to imitate the counterfeite iustice of the Phariseis, and to be that luke-warme man (to wit, neither hote nor colde

Luk, 18, 11

rifey, That thou art not as other men be: Because they haue not that taste & feeling which thou hast. VWhereas on the other side, thou hast the bosome of thy soule, full of selfe loue, and of thine owne obstinate will, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this thys gay shewe of vertue and goodnes, is no more in effect, but to say, Lord, Lord, and not to doe the will of our Lord. Thys is to imitate the counterfeite iustice of the Phariseis, and to be that luke-warme man (to wit, neither hote nor colde

in t
ken
mi
mo
A
the
dili
rect
tha
row
to-t
seri
defi
offe
tue
any

Of
scien

A
t
seen
side
the b
to hu
great

in the seruice of God, which is spoken of in the Apocalips, whom Almighty God vomiteth out of his mouth.

All these things (Christian Brother) thou oughtest to consider very diligently with thy selfe, and to direct this consideration to this ende, that thou maiest hereby procure sorrow & grieve for thy sins, & attaine to the knowledge of thine owne miserie: that by the one thou maiest desire pardon of our Lord for thine offences past, and by the other, vertue and grace, neuer to offende him any more.

Of the accusation of a mans own conscience: and of the abhorring & contempt of himselfe.

S. III.

After a man hath thus considered the multitude of his sinnes, and seene himselfe, howe he is on euerie side loden, and ouercharged with the burthen of the same: his part is, to humble himselfe, and to haue as great a sorrow and compunction as

he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, hee may helpe himselfe with a very deuout consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selues, hath these words.

Let vs consider my Brethren, our owne great vilenes, and how greatly we haue offended Almighty GOD, and let vs humble our selues before him, as much as we can possibly. Let vs be afraide to lift vp our eyes towardes heauen, and let vs strike our selues with that Publican of the gospel, that Almighty God may take pittie and compassion vpon vs. Let vs enforce our selues, & take Armes against our owne malice and wickednesse. Let vs become Iudges ouer our selues, and let euery one of vs say within himselfe; If our Lord hath beene so reprochfully handled for my sake, if hee haue suffered so great torments and most grievous paynes for the sinnes that I haue committed: why should not I abase and despise

Luk, 18, 13,

1, Cor, 11,

31

despise my selfe, beeing the very person that hath sinned? GOD forbid that I should euer presume any thing more of my selfe, then of a most vile and filthy dunghill, whose horrible stench euen I my selfe cannot wel abide. I am he that hath despised almighty GOD. I am hee that hath sought means to crucifie him againe vpon the crosse, & mee thinketh that all the whole frame of thys worlde, cryeth out with open voyce against me, saying: This is he that hath offended and despised our common Lord. This is that wicked and vngrateful wretched creature, that hath rather beene mooued with the guilefull baytes of the deuill, then with the great benefits of almighty God. This is he that hath beene more delighted with the malice of the deuill, then with the bountifull goodnesse and fauour of Almighty God. Thys is he, that could neuer be induced to vertue and goodnes, with the fatherly louing cherishings and entertainments of Almighty God, neyther could he euer be made afraide with hys dreadfull and terrible iudgements. Thys is hee, that hath (so

much as lyeth in him) defaced the power, wisdom, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afrayd, to offend a seely weake man, than the omnipotencie of Almighty God. Thys is he, that hath beene more ashamed to commit a filthy acte before a rude Plowman of the Country, then before the presence of Almighty God. Thys is he, that hath rather loued & chosen, to enioy a little stinking dunge and myre, heere vpon the earth, then the euerlasting chiefe felicitie in the kingdome of heauen. Thys is hee, that hath fixed his eyes vpon rotten and corruptible creatures, and vtterly neglected the Creator. VVhat shall I more say? There is nothing so filthy, nothing so abominable, that hee hath refrained to commit in y^e presence of Almighty God, without hauing any respect or shame of so great a Maiestie. VVherfore all creatures doe crie out after theyr manner agaynst me, and say; Thys is that lewd Caytiue that hath abused vs all; for wher as he ought to haue employed vs, in the seruice and glory of our Creator,

he

he hath made vs to serue the will and pleasure of the deuill: peruertering all such things, to the iniury & reproch of the Creator, as he had created for his seruice.

His soule was beautified with the Image of God, and hee hath disfigured this diuine Image, and clothed it with our vile Image and likenesse. He hath been more earthly then the earth it selfe, more slipperie then the water, more mutable then the wind, more enkindled in his appetites then the fire, more hardned then the very stones, more cruell against himselfe then the wild beastes, more spitefull and venomous against others, then the very Cockatrice. VVhat neede I to vse many words? He hath neither feared Almighty God, nor made account of men, and therfore he hath cast abroad his poyson (as much as in him lay) vpon many persons, alluring the to beare him company in his sinnes and wickednes. Hee hath not been content, to be himselfe alone iniurious, and reprochfull against Almighty God, but would haue many others also, to be pertakers and companions with him, in

his sinful, wicked, and iniurious doings. Nowe, what shall I say of hys other abhominable naughtines? hys pryde hath beene so great, that hee would not be subiect vnto almighty God, nor submit his necke vnder the sweet yoke of his obedience, but would rather liue as hee himselfe thought best: and fulfill his owne wil in each point, rebelling (so much as lay in him) against almighty God. If almighty God did not fulfill his appetites & desires, or if he sent him any troubles or aduersities, he was in as great an anger and rage against him, as he would haue beene against one of his seruants. In all his doings, he would be prayfed, aswell in the wicked as in the good, as though hee had beene almightie God himselfe, to whom onely it appertaineth to be prayfed in all his works, forasmuch as all that he doth is good, or ordained to goodnes. VVhat shall I say more? He hath been more proud (in some degree) then Lucifer, more presumptuous then Adam; for they being (as they were) full of cleernes and beauty, had some motiue, and prouocations to presume of themselves,

selues, but this vngracious sinfull
caytife, being in very deepe a filthy
and stinking dunghill, what shoulde
moue and prouoke him, to esteeme
himselue in any respect. All creatures
do therefore iustly cry out against me,
and say; Come, let vs destroy this
wicked sinful wretch, that hath done
such great wrong and villanie to our
Creator. The earth saith, why doe I
beare him? The water saith, why do
I not drowne him? The ayre saith,
why do I giue him breath? The fire
saith, why doe I not burne him?
Hell saith, why doe I not swallowe
him vp and torment him? Alas, a-
las, miserable wretch that I am, what
shall I doe? VWhether shall I goe,
seeing all things are in Armes against
me? Where shall I hide my selfe?
VWho wil receiue me, seeing I haue
offended all things? Almighty God
I haue despised, the Angels I haue
made angry, the Saints I haue dis-
honoured, Men I haue offended and
scandalized; and all creatures I haue
most wickedly abused.

But to what ende doe I make so
long a discourse? For in that I offen-
ded the Lord & Creator of all things,

I haue also offended all creatures together in him. I know not therefore, poore wretched sinful Caytife that I am, whether I may go, forasmuch as I haue made all things to become my enemies. Among all the things y^e I see about mee, I can finde nothing that will take my part, insomuch that euen mine owne very conscience barkereth against me, and all my bowels doe accuse me, & rent me in peeces. VVherefore, I will weepe continually, I will lament my wretchednes, like a poore miserable creature, I will neuer cease weeping, so long as I liue in thys vale of miserie, I will expect, if (perhaps) my most mercifull Sauour will vouchsafe to turne his pittifull eyes towards me. I will cast my selfe downe at his feet, and with all the humility & shame that I can, I wil say vnto him, ô Lord, I am that great enemie of thine, which in presence of thy diuine eyes, haue committed most wicked and abhominable offences; I acknowledge my self to be guiltie heere before thee, I confesse my wickednes to bee so great, that although I alone shoulde suffer all the paines & torments, that both
the

Monday Morning.

41

the deuils and damned persons doe suffer in hell, yet should I not bee able with all this, to make a sufficient satisfaction, for that which my sinnes haue deserued. Wherefore, I beseech thee (O Lord) to cast the cloake of thy mercy ouer mee, thy poore, wretched, and sinfull creature: and let the greatnesse of thy goodnesse, overcome and couer my wickednes. Let the most sweete louing Father reioyce, at the coming home againe of his prodigall sonne. Let the good sheepeheard reioyce at the recovery of his lost sheepe. Let the pittifull woman reioyce, at the finding of her lost groat. O howe happy and ioyfull shall that day be, when thou shalt cast thine armes about my necke, and giue mee the sweet kisses of peace. How-be-it, to obtain this gracious benefit, I know nowe what I will doe, I will take Armes euen against my selfe, and I will be more cruell and rigorous against my selfe, then any other: I will afflict and punish my selfe all manner of wayes, with labours and paines, and I will despise my selfe, as a most stinking and filthy dunghill: yea,

yea, I wil reioyce when soeuer I shall be despised and dishonoured, how-soeuer the same shall happen vnto me. I wil be glad also. whe my shame shall be discouered and published abroad.

And because I alone am not sufficient to abhor & despise my selfe, I wil ioyne all creatures in the whole world vnto me, and will desire to be punished and despised by euery one of them, for so much as I haue despised the Creator of them all. This shall be vnto me a treasure, which I will very earnestly desire, namely, to heape paynes and despights against my selfe, and to loue them with hartie affection that shal help mee herein. All the consolations and honors of this life, shall be a torment vnto me, and I will account them all to be my most deceitfull and flattering enemies. I belecue assuredly, that in case I shall doe thus, I shall prouoke all things, (notwithstanding I haue offended them) to take pittie & compassion vpon mee; and that these creatures which before cryed out against me, will now, after their manner, pray and intreate in my behalfe.

VVher-

VVherefore, I am contented, that all dishonours, reproches and punishments, doe runne vpon me on euery side, so that by the I may be brought to my most sweet & merciful Lord. And as for all honour, pleasure, and delight, they shall be banished away quite from me, in so much as the verie names of them, shall no more be heard in my house. In all things I will seeke nothing els, but onely the honour of my Lord GOD, & the contempt & confusion of my selfe.

Hetherto are the wordes of that auncient and godly Father, which vwill vndoubtedlie bee a very great helpe, vnto him that shall deuoutlie meditate vpon them, to procure & ingender in him, these foure notable affections. To wit, 1. Sorrow for sinne. 2. The feare of God. 3. A holie hatred of himselfe. And 4. A desire to be contemned and despised for Gods sake.

Of the first affection proceedeth repentance, which washeth away all our sinnes past.

In the second is contayned the feare of God, which excludeth all sinnes that are to come.

By

By the third, is obtained a hatred of himselfe, against the loue of himselfe.

And by the fourth, is obtayned true humilitie, against the desire of the glory of the world.

What effects are caused, by hauing a holy hatred & contempt of a mans selfe.

Who soeuer is desirous to obtaine these foure vertues, must exercise himselfe in these and such like considerations. But especially heereby is obtayned, this holy hatred of a mans selfe, whose office is, not onelie to eschew the cherishings & delicacies of the body, and to procure to himselfe paynes and labours, but also much more, to despise all manner of dignity, honour, and estimation of the world, and to loue all kinde of contempt and dishonour for Gods sake. And this affection appertaineth properly vnto humilitie, which is a very inward and harty contempt of our selues: which contempt, cometh of the true knowledge of our selues, & of the consideration of our owne sinnes.

I speake this to the intent, that such as be louers of true humilitie, may vnderstand, that out of this verie same fountaine, from whence that

Monday Morning.

45

that water is drawne, that may cause
in vs an hatred & abhorring of our
selues, is that other water drawn al-
so, that sustaineth and watereth the
Tree of true humility, out of which
Tree all vertues doe spring.

*All vertues
doe spring
out of humi-
lity.*

Meditation for Tuesday Morning.

Of the miseries of this life.

*This day thou hast to meditate vpon
the condition and miseries of this lyfe:
that thou maiest by them vnderstande,
how vaine the glory of this worlde is,
seeing it is built vpon so weake a foun-
dation: and how little account a man
ought to make of himselfe, beeing (as he
is) subiect vnto so many miseries.*

NOWE for this purpose,
thou hast to consider first,
of the vilenesse of the ori-
ginall and byrth of man:
to wit, the matter where-
of

of hee is compounded ; the manner of his conception ; the griefes and paines of his birth ; the frailtie and miseries of his bodie , according as heereafter shalbe entreated . Then thou hast to consider the great miseries of the life that he liueth in, and chiefly these seauen.

1. *Of the shortnesse of this life.*

Psal, 90, 10

First, consider how short this life is, seeing the longest terme thereof, passeth not threecore and tenne, or fourescore yeeres. For all the rest, (if any mans lyfe be drawne a little longer) is but labour and sorrowe. And if thou take out of thys, the time of our infancie, which is rather a lyfe of beastes then of men, and withall, the time that is spent in sleeping, at which time we haue not the vse of our senses and reason : thou shalt finde, that our lyfe is a great deale shorter then it seemeth vnto vs. Besides all this, if thou compare this lyfe, with the eternitie of the lyfe to come, that endureth for euermore, it shall scarcelye seeme so much as a minute. VVhereby thou mayest perceiue,

Tuesday Morning. 47

ceine, how farre out of the way those persons are, who to enioy the little blast of so short a life, doe hazarde to loose the quiet rest of the blessed life to come, which shall endure euerlastingly.

2 *Of the Vncertaintie of
our life.*

SEcondly, consider how vncertain this life is, (which is another miserie besides the former) for it is not onely of it selfe very short, but euen that very small continuance of lyfe that it hath, is not assured, but doubtfull. For how many (I pray thee) do come to the age of those threescore & ten, or four-score yeres which we speake of? In how many persons is the web cut off, euen at the first, whe it is scarcely begunne to be wouen? how many do passe away out of this world, euē in y flower, as they tearm it, of their age, & in the very blossoming of youth? Ye know not (sayth our Sapiour) when our Lorde will come, whether in the morning, or at noone-day, or at midnight, or at the time of the cock-crowing. That is to say, ye knowe not whether he will
come

come in the time of infancie, or child-hood, or of youth, or of age. For the better perceyuing of this poynt, it shall be a good helpe vnto thee to call to minde, how many of thy friendes and acquayntance are dead, & departed out of this world, and especiallie remember thy kinde folke, thy companions and familiars, and some of the worshipfull and famous personages of great estimation in this world, whom death hath assaulted and snatched away in diuerse ages, and vtterly beguiled and defeated them, of all their fond designements and hopes.

I know a certaine man, that hath made a memoriall, of all such notable personages as he hath knowne in the worlde, in all kinde of estates which now are dead: and somtimes he readeth theyr names, or calleth them to minde, and in rehearfall of euery one of them, he doth briefly represent before his eyes, the whole tragedy of theyr liues, the mockeries and deceits of this world, & withall, the cōclusion & end of al worldly things. VWhereby hee vnderstandeth, what good cause the Apostle had

Tuesday Morning.

49

had to say, that the *figure of this world* 1, Cor. 7, 31
passeth away. In which wordes, hee
teacheth vs to vnderstand, how little
ground and stay the affayres of thys
lyfe haue: seeing he would not call
them very things indeede, but onely
figures or shewes of things, which
haue no beeing, but onely an appea-
raunce, whereby also they are the
more deceitfull.

*3 Of the frailtie and briccklenes
of this lyfe.*

THirdly, consider how fraile and
bricke thys life is, and thou shalt
find, that there is no vessell of glasse
so fraile as it is; insomuch, as a little
distemperature of the ayre, or of the
sunne, the drinking of a cup of cold
water, yea, the very breath of a sicke
man, is able to spoyle vs of our life:
as we see by daily experience of ma-
nie persons, whom the least occasion
of all these that wee haue heere re-
hearsed, hath been able to end their
liues, and that euen in the most flo-
rishing time of all their age.

4 of

4 *Of the mutability of this life.*

Fourthly, consider howe mutable and variable this life is, and how it neuer continueth in one selfe long stay. For which purpose, thou must consider the great and often alterations and chaunges of our bodies which neuer continue in one same state and disposition. Consider likewise, how farre greater the chaunges and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, and be continually altered and tossed with diuers winds & furies of passions, that doe disquiet and trouble vs euery howre. Finally consider, how great the mutation in the whole man is, who is subiect to the alterations of fortune, which neuer continueth in one same being, but alwaies turneth her wheele, and rowleth vp and downe, from one place to another. And aboue all this, consider howe continuall the moouing of our lyfe is, seeing it neuer resteth day nor night, but goeth alwaies shortning fro time to time and consumeth it selfe like as a garment doth with vse, and approcheth

euer

every houre, neerer and neerer vnto death.

Now by this reckoning, what els our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at noone day, and at evening is cleane dried vp? This very comparison maketh the Prophet the Psalmes, where he sayth. *The morning (of our infancy) passeth away* Psal. 90, 6. *as an hearbe, it blossometh in the morning, and suddainly fadeth away, and at evening it decayeth and waxeth hard, and withereth away.*

5 Of the deceitfulness of this lyfe.

Firstly, consider how deceitfull our life is, which (peradventure) is the worst property it hath, for by this meane it deceiveth vs, in that beeing very deede filthie, it seemeth vnto vs beautifull; and beeing but short, every man thinketh hys owne lyfe shall be long; and being so miserable as it is indeede; yet it seemeth so amiable, that to maintaine the same, men will not sticke to run through dangers, trauels & losses, (be they never so great.) Yea, they will not spare

spare to doe such thinges for it, whereby they are assured to be damned for euer and euer in hell fire, and to loose life euerlasting.

6 Howe that little time wee haue to liue, is also subiect to many miseries both of body & mind.

Sixtly, consider howe besides that that our life is so short, (as ha bene sayde) yet that little tyme we haue to liue, is also subiect vnto many and sundry miseries, as well to the mind as of the body: insomuch as all the same, beeing duely considered and layd together, is nothing els but a vale of teares, and a maine sea of infinite miseries.

S. Ierom declareth of Zerxes the most mightie King, (who threw downe Mountaines, and dried the Seas) that on a time he went to the top of a high hyll, to take viewe of his huge Armie, which had gathered together, of infinite numbers of people: & after hee had well viewed and considered thereof it is said that he wept, and being asked he maunited the cause of his weeping he answered and said; I weep,

Tuesday Morning. 53

cause I consider, that within these
hundred yeres, there shall not one of
all these huge Army which I see heere
present before me, be left alieue. Where
upon, S. Ierom sayth these words. O
that we might (sayth he) ascend vp
to the top of some Tower, that were
so high, that wee might see from
thence all the whole earth vnder-
neath our feete: from thence shouldest
thou see the ruines and miseries
of all the world.

Thou shouldest see Nations de-
stroyed by Nations, and Kingdoms
by Kingdoms. Thou shouldest see
some hanged, & others murdered:
some drowned in the Sea, others ta-
ken prysoners. In one place thou
shouldest see marriages and myrth,
in another, dolefull mourning and
lamentation. In one place y^e shouldest
see some borne into this world,
& carried to the Church to be chri-
stened, in another place, thou shouldest
see some others die, and carried
to the Church to be buried. Some
thou shouldest see exceeding wel-
thie, and flowing in great aboun-
dance of lands and riches, and o-
thers againe in great pouerty, & beg-
ging

D.

ging from doore to doore.

To bee short, thou shouldest see not onely the huge Army of Zeru but also all the men, women, and chyldren of the world, that be now aliue, within these few yeres to end their liues, and not to be seene any more in this world.

7 Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

CONsider also, the diseases and calamities that may happen to mens bodies, and withal, all the afflictions & cares of the mind. Consider likewise, the dangers & perils that be incident, as wel to all estates, as also to all the ages of men: and thou shalt see very evidently, the manifold miseries of this life. By the seeing whereof, thou shalt perceive how small a thing all that is, that the world is able to giue thee; and this consideration may cause thee more easily to despise and contemne the same, and all that thou mayest hope to receiue from it.

8 Of Death.

After all these manifolde miseries and calamities, there succeedeth the last misery, that is, Death, which is, as wel to the body as to the soule, of all terrible things the very last & most terrible. For the body shal in a moment be spoyled of all y^e it hath, and of the soule there shall then be made a resolute determinatiō, what shall become of it for euer & euer.

The second Treatise, contayning a consideration of the miseries of mans life: wherein the former Meditation is declared more at large.

HOW great the miseries are, that the nature of mankinde is subiect vnto by reason of sinne, there is no tongue able to expresse. And therefore Saint Gregorie sayd verie well, that only our two first Parents, Adam and Eue, who knewe (by experience) the noble condition &

state wherein Almighty God created Man, vnderstoode perfectlie the miseries of man. Because they, calling to minde the felicitie and prosperous estate, of that lyfe vvhich they had once enioyed: sawe more cleerelie, the miseries of the banishment wherein they remained through sinne.

But the chyl dren of these our miserable Parents, as they neuer knew what thing prosperity & good hap was, but were alwayes fostered and brought vp in miserie; so they knew not what thing misery is, because they neuer knew what prosperity was; yea, many of them are (as it were) persons in a meere frenzye so farre voyde of sense, as they would (if it were possible) continue perpetually in this lyfe, & make this place of banishment, their Country: as this prison, their dwelling house, because they vnderstand not the miseries.

VVherefore, lyke as they that are accustomed to dwell in places of stinkynge and stinking ayre, doe feel no payne nor trouble of it, by reason of the custome and vse they haue there

thereof: euen so these miserable persons vnderstand not the miseries of thys life, because they are so inured and accustomed to liue in them.

Now, that thou maiest not likewise fall into thys foule deceit, nor into other greater inconueniences that are wont to folow heereof, consider (I pray thee) with good attention, the multitude of these miseries, and before all other, consider and weigh the miseries that are in the first beginning & byrth of a man, and afterwards, the condition and life that he lyueth.

*✱ Of the Originall and byrth
of Man.*

TO beginne the matter therefore at the verie originall, consider first, of what matter mans body is compounded, for by the worthines or basenes of the matter, often-times the condition of the work is known. The holy Scripture sayth, that Almighty God created man of the slyme or dyrt of the earth. Nowe of *Gen. 2, 7.* all the Elements, earth is most base and inferiour: and among all the parts of the earth, slyme is most base

*Slimie dyrt
is the com-
mon father
both to wee-
des and to
men.*

and vile. VVhereby it may appeare
that Almighty G O D created man
of the most vile and basest thing of
the world. Insomuch, as euen the
Kings, Emperours & Popes, be the
neuer so high, famous and royall
are euen slyme and dyrt of the earth.
And thys thing vnderstood the E-
gyptians right well, of whom it is
wrytten, that when they celebrated
yeerely the Feast of theyr Natiuitie
they carried in theyr hands certayne
hearbes that grow in myre & slyme
ditches, to signifie thereby, the like-
nesse & affinitie that men haue with
weedes and slymie dyrt: which is the
common father both to weedes and
to men. VVherefore, if the matter of
which we are made be so base and
vile, whereof art thou so proud thou
dust and ashes? VVhereof art thou
so lofty thou stinking weede & dyr-
tie slyme?

Now, as concerning the maner
and workmanship, wherewith the
worke of thys matter is wrought, it
is not to be committed to wryting,
neither yet to be considered vpon
but to be passed ouer with silence &
closing vp our eyes, that we beholde
not

not
knew
where
ashar
shan
conf
conc
I wil
is, th
and
to ta
for t
this
in n
A
be b
be r
oncl
lie, a
to w
ceiue
men
stanc
bodi
born
clear
to be
ber o
daily

not so filthie a thing as it is. If men knew how to be ashamed of a thing, whereof in reason they ought to be ashamed : surely they would be ashamed of nothing more, then to consider the manner how they were conceiued. Concerning which point I will touch one thing onely, & that is, that whereas our mercifull Lord and Sauour came into thys world, to take vppon hym all our miseries, for to discharge vs of them : onelie this was the thing which hee would in no wise take vpon him.

And whereas he disdained not to be buffeted and spitted vpon, and to be reputed for the basest of all men: onely this he thought was vnseemlie, and not meete for his Maiestie; to wit, if he should haue beene conceiued in such manner and order as men are. Now as touching the substance and foode, where-with mens bodies are nourished before they be borne into thys world: it is not so cleane a thing, as that it ought once to be named. No more ought a number of other vncleane things, that are daily seene at the time of our byrth.

*Of the birth of man, and of his first
entry into this world.*

LET vs now come to the birth of man, and his first entrie into the world. Tell me (I pray thee) what thing is more miserable, then to see a woman in her travell, when shee bringeth forth her chylde? O what sharpe agonies & bitter pangs doth shee feele? VVhat painfull tossings and throwes doth she make? VVhat daungerous gripes and quames is she in? What pittifull skrykes and grones doth she vtter? I omit heere to speak of many monstrous, strange and ouer-thwart byrthes. For if I should make rehearfall of them, I should neuer make an end. And yet (all thys notwithstanding) when the feelie creature commeth into the world, it commeth (God wot) weeping & crying, poore, naked, weake and miserable: it is vtterly destitute and in necessity of all things, & vnable to doe any thing.

Other lyuing thinges are borne with shooes vpon their feete, and apparrell vpon theyr backe, some with wooll, other with scales, others with feathers,

feath
with
Tree
rynd
for fa
onely
with
in the
is all
beho
ped a
these
the w
grow
and p
scarc
Me
the v
to th
to se
in ne
the sa
swim
each
struct
hath
noth
thing
ried
time

feathers, others with leather, others with shels ; insomuch as the verie Trees come foorth couered wyth a rynde or barke, yea and some time for sayling, they be double barked: onely Man is borne starke naked, without any other kind of garment in the world but onely a skin, which is all riueld, foule and loth-some to behold, wherein hee commeth lapped at the tyme of his byrth. VVith these ornaments creepeth hee into the world, who after his comming, groweth vnto such fond ambition and pride, that a whole worlde is scarcely able to satisfie him.

Moreouer, other liuing things at the very houre of their comming into the worlde, are able immediatlie to seek for such things as they stand in neede of, and haue ability to doe the same ; Some can goe, others can swim, others can flye: to be short, each of the is able (without any instructor) to seek for such things as it hath neede of: onely man knoweth nothing, neither is able to doe anie thing, but must of necessity be carried in other folks armes. How long time is it before he can learn to go?

and yet hee must beginne to crawle
vpon all foure, before he can goe vpon
two. How long time is it before
he can speake so much as one word.
And not onely before he can speak,
but also before he can tell howe to
put meate into his own mouth, vn-
lesse some others doe helpe him?

*A man wee-
peth so soone
as he is borne
into this
world: but
he laugheth
not vntil for-
tie dayes af-
ter his birth.*

One thing I must confesse he can
doe of himselfe, (that is) he can cry
and weepe. This is the first thing he
doth, and thys is the onely thing he
can doe without any teacher. And
although he can also laugh of hym-
selfe, yet can he not doe it before he
be forty dayes old; notwithstanding
that, he is euer-more weeping from
the first hour of his coming into the
world. VWhereby thou maiest vnder-
stand, how farre more prompt and
ready our nature is to puling & wee-
ping, then to ioy and myrth.

O meere folly & madnes of men,
(sayth a wise man) who of so poore,
naked and base beginning, doe per-
swade themselues that they are born
to be proude.

¶ Of the body of man.

NOW, as concerning the very bodie of Man, (whereof men esteeme themselves so much, and take such a vaine conceite) I would thou shouldest consider with indifferent eyes, what our bodies are in verie deede: how gay and beautiful so-euer they appeare to our outwarde sight. Tell me (I pray thee) what other thing is the body of a man, but onely a corrupt and teynted vessell, which incontiently sowreth & corrupteth what-soeuer licquor is poured into it? VVhat other thing is a mans body, but onely a filthy dung-hill, couered ouer with snow, which outwardly appeareth white, & within is full of filth and vncleannesse? VVhat muck hill is so filthy? What sinke auoydeth such foule and filthy geare out of all hys channels, as a mans body doth by seuerall meanes and wayes? The trees, the hearbes, yea and certaine liuing beasts also, do yeeld out of them very sweet & pleasant saouours: but man yeeldeth and auoydeth from him such loth-some and foule stinking stuffe, as hee seemeth.

meth truely none other thing, but onely a fountaine of all fluttishnesse and filthinesse.

Plotinus.

It is written of a great wise Philosopher called Plotinus, that he was ashamed of the condition and basenesse of his bodie, insomuch, as hee was very vnwilling to heare any talk of hys lynage and petigree: neither could he euer be induced with anie perswasions, to giue his consent, that any should portraite him out in picture, saying: that it was sufficient, that he himselfe carried with him all the dayes of his life, a thing so filthy and so vnworthy the noblenesse of his soule, although hee were not bound to leaue behind him a perpetuall remembrance of his own dishonour.

Isidore.

It is written also of Isidorus, that vpon a time whilst he was at meate, he was not able to refraine from weeping, and beeing demaunded why he wept, he answered: I weepe, because I am ashamed to be heere feeding vpon the corruptible meate of beasts, whereas I was created to be in the company of Angels, and to feed vpon heauenly foode with the.

Of

*Of the miseries and conditions of this
life : and first of the shortnes
of the same.*

§. I.

After thys, consider the great and manifolde miseries of mans life, and especially these seauen : to wit, howe short this life is ; howe vn-certaine ; how fraile ; howe inconstant ; how deceitfull ; and finallie, how miserable it is . Thys doone, thinke vppon the ende heereof, which is death.

Consider then first of the shortnes of our life, vvhich thing the holie man Iob considered, when he sayde, *O Lorde, the dayes of man are verie short, and thou knowest the number of* *Of the shortnesse of our lyfe.*
the monethes that he hath to liue.

VVe see at thys day what a great matter it is, for one to liue threescore & ten, or four-score yeres, and this is commonly the ordinary rate of mans life ; insomuch as whē they liue so long, they account theselues not to be euill dealt withall, as the
Iob, 14, 5,
Pro-

Pfal, 90, 10,

*Prophet signifieth, when hee sayth :
The dayes of man are at the bitter-
most but three-score and tenne yeeres,
and if the strongest do reach to foure-
score, all that followeth is but labour
and grieve.*

The tyme of Now, if thou wilt deuide this ac-
infancie, count into parts, and not reckon it
thus in a grosse summe, it seemeth
vnto mee, that thou canst not vuell
reckon the time of our infancie for
any part of our life, and much lesse
the time that is consumed in sleepe,
because the life of infancie, whē we
are not as yet com to y^e vse of reason
(which only sheweth vs to be men)
cannot well be called the life of mē,
but rather the life of beasts: cuen as
it were the life of a young Goat, that
goeth heere and there skipping and
leaping; especially, because we see
that in all that age, there is nothing
eyther learned or doone, that may
well beseeme the dignitie of a man.

*The time &
summed in
sleepe.*

Nowe, as touching the time that
is spent in sleepe, I see not howe it
may be called the time of life, seeing
the principall part of our life is, to
haue the vse of our senses & reason,
which as then both the one and the
other

other are suspended in vs, and (as it were) dead. And therefore a certaine Phylosopher said, that in the halfe of a mans life, there is no difference betweene the happy man & vnhappy, forsomuch as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleere, that if a King shoulde be detayned as a prisoner for the space of one or two yeeres, we cannot say & say truly, that he raigned during that tyme, seeing he enjoyed not y^e kingdome, nor gouerned the same lyke a King. Howe then can it be sayde, that a mā liueth whiles he sleepeth, seeing during that time, the signory and vse of his reason, yea, and of his senses also by which he liueth, stand as it were in suspence?

For this cause, a certaine Poet termed sleepe the Cozen-germaine of death. And another called it y^e brother of death, for the likenes & resemblance which he perceiued to be betweene the one and the other.

Now then, if so great a part of our life be spent in sleepe, what a great part is that wherin it cannot be said that we doe lyue at all. And if it be
the

*The thyrd
part of our
lyfe is con-
sumed in
 sleepe.*

the cōmon custome of men to sleepe the thyrd part of the day and night, which is eyght whole houres, (although there be a great sort that doe not content them-selues there-with) it foloweth by this account, that the thyrd part of our life is consumed in sleepe: and so consequently, that during that tyme, we doe not lyue. So that heereby thou mayest perceiue, what a great part of our short lyfe is spent in sleepe euerie day. Thys account therefore beeing thus made, (which vndoubtedly is a verie true account) how much is that remayneth of a mans very life in deed, euen of such I meane as liue longest?

Certainlie that Philosopher had very great reason to doe as hee dyd, who beeing demaunded what hee thought of the lyfe of man, turned himselfe about before them that made the demaund, and suddainlie departed out of theyr sight: gyuing them thereby to vnderstand, that our lyfe is no more but onely a turne about, and of short continuance.

Our life is no more but (as it were) the shooting of a starre, that passeth at a tryce, and flasheth quickly away, and

and w
that v
vanish
in ver
partec
memb
life, b
or hor
lyfe se
auncie
rearme
conter
dream
him, th
the dr
beeing
then a
lous th
Agas
remain
liue, wi
lesse w
us sayt
a mans
is very
(beeing
lasting)
ter con
And th
for if a

and within a little while after, euen
that very signe that was left behind,
vanisheth out of sight also. For with-
in very fewe dayes after a man is de-
parted out of thys lyfe, the very re-
membraunce of him dyeth with hys
life, be the personage neuer so great
or honourable. To conclude, thys
lyfe seemed so short to manie of the
auncient wise-men, that one of them
fearmed it a dreame, & another (not
contented there-with) called it the
dreame of a shadowe : seeming to
him, that it was ouer-much to call it
the dreame of a true thing indeede,
beeing (as he thought it) none other
then a dreame of a vaine and friuo-
lous thing.

Againe, if we compare the small
remanent of this lyfe that we heere
liue, with the life to come, how much
lesse will it yet appeare? Ecclesiasti-
cus sayth very well, *If the number of
a mans dayes be an hundred yeeres, it
is very much*. Now what is all thys,
(beeing compared with the life euer-
lasting) but as it were a drop of wa-
ter compared with al the whole Sea?
And the reason heereof is euident,
for if a starre (which is farre greater
then

*To compare
this small
remanent of
our life, with
the life euer-
lasting that
is to come.
Eccle. 18, 8.*

then all the whole earth) being compared with the rest of heauen, seemeth so small a thing; howe small shall this present lyfe (which is so short) seeme to be, being compared with the lyfe to come, which shall neuer haue ende? And if (as the Astronomers affirme) all the whole earth in comparison of heauen, be but (as it were) a little pins poynt, because the inestimable greatnes of the heauens, causeth it to seeme so small a thing: what shall thys little part of our short lyfe seeme to be, if it be cōpared with life euerlasting, which is infinite? vndoubtedly it wil seeme nothing at all. For if a thousand yeeres in the sight of Almighty God be no more but as it were yesterday, which is nowe past and gone: what shall the lyfe of one hundred yeeres seeme to bee, but onely a verie nothing?

Psal. 90. 4.

And thus it seemeth to the damned persons, when they make comparison between this lyfe which they haue left behinde them, with the eternitie of the torments which they shall suffer for euermore. As they themselues doe confesse in the booke

ofVV
bath
pompe
are pa
that f
lie in
by the
where
shot a
soone
made
ferb &
which
with
we we
haue
behind
Co
tyme
seeme
dam
plain
at all
born
fade
be so
can b
for y
of so
shoul

Tuesday Morning.

71

of VVifedom, in these words. *What hath our pride auayled vs, and the pompe of our riches? All these things are past away as it were a shadowe that flieth, & as one that rideth swiftly in post, or as the shyp that passeth by the waters, and leaueth no signe where it hath gone: or as an arrowe shot at a certayne marke, which so soone as the ayre hath once opened and made him his way, forth-with it closeth vp agayne, and it is not knowne which way it went. Euen so it fareth with vs, for at that very instant when we were borne, we began to decay, and haue left no memory or signe of vertue behind vs.*

Consider then howe short all the tyme of thys transitorie lyfe, shall seeme there to all those miserable damned wretches: seeing they doe plainly confesse, that they lyued not at all, but that so soone as they were borne, forth-with they beganne to fade and vanish away. Now if thys be so, what greater follie or madnes can be imagined, then that a man, for y^e enioying of thys short dreame of so vaine pleasures and delights, should goe to suffer euerlasting damnation

*It is a meere
folly to make
so great pro-
uision for
this short
life, and not
to provide
for the ever-
lasting life
to come.*

nation and torments in hell fire for
euer and euer? Furthermore, if the
time & space of this life be so short,
and the lyfe to come so long, to wit,
euerlasting. VVhat meere folly is it
to take so great labour & paines, to
prouide so many things for this life
beeing so short, & not to make any
prouision at all for the life to come,
which is so long, that it shall neuer
haue and ende? VVhat a fond part
were it for a mā that minded to liue
in Spayne, to spend and consume all
that he hath, in buying rootes and
building houses in the Indies, and to
make no prouision for the Country
wherunto he goeth to dwell & make
his abode. Nowe howe much more
foolish and mad are they, that spend
all theyr goods & substance, in ma-
king prouision for this present life,
where they shall liue so short a time,
and make no prouision at al for the
euerlasting life to come, where they
must dwell & make theyr abode for
euermore. Especially cōsidering, that
they haue so good meanes for theyr
prouision there, by transporting all
theyr goods thether by the hands of
the poore, as the Wise-man witnesseth,

seth, G
the ru
after)

NO
b
short
migh
Ezech
tie G
life)
rable
our li
rie ti
or lo
taine
man
of his
think
taken
caug
norbi
men
least

Tuesday Morning.

73

seth, saying: *Throwe thy bread vpon the running waters, for a long tyme after shalt thou finde it againe.* Eccle, 11, 1,

*Of the vncertaintie of our
lyfe.*

§. II.

NOW, although our lyfe endure but a short space, yet if thys short space were so certaine that we might be assured thereof, (as King Ezechias was, vnto whom almighty God graunted fyfteeue yeeres of life) our misery were the more tolerable: but truly it is not so. For as our life is very short, euen so that verie time we haue to liue, (how short or long soeuer it bee) is also vncertaine and doubtfull, for as the wise man saith; *Man knoweth not the day of his end, but like as fishes when they thinke themselves in most safetie, are taken with the hooke, and as birds are caught in a snare, when they thinke nothing lesse, euen so death assaulteth men in an euill season, whē they thinke least of it.* Eccle, 9, 12,

Truly

*A notable
sentence.*

Truely that is a very wise and approved sentence which is commonlie said: *That there is nothing more certaine then death, nor nothing more vncertaine then the houre of death.*

And therefore a certaine Philosopher compared the liues of men, to the belles or bubbles that are made in water-pits when it raineth, of the which some doe vanish away suddenly, euen at theyr very ryling, others doe endure a little longer, and out of hand are decayed: others doe continue some-what more, & others lesse. So that although they doe all endure but onely som little time, yet in that little there is great varietie.

VVherefore, if the end of our lyfe be so vncertain, if it be so vncertaine also when the dreadful houre of our account shall come, why doe we lyue with such loosenes and negligence? VVhy doe we not consider those words of our Sauour, where he sayth vnto vs: *Watch, because ye know not when the sonne of man will come.*

O that men wold weigh the force of this reason. Because ye know not the houre, saith our Sauour, watch ye,

and be alwaies in a readines. As
he had said in expresse words. Be-
cause ye know not the houre, watch
euery houre; because ye know not
the Moneth, watch euery Moneth,
and because ye know not the yeere,
be still in a readines euery yeere. For
though you knowe not certainly
what yeere he will call you, yet most
certaine it is, that a yeere shall come
in which vndoubtedly hee will call
you.

But that the force of thys reason
may the better bee perceiued, let vs
set out an example. Tell mee, if there
were sette before thee vpon a table
thirty or fortie seuerall dishes of
meat, & thou haddest a certain war-
ning gyuen thee by some of thy
friends, that in one of the there were
poyson: durst thou giue the aduen-
ture to eate of any one of them, al-
though thou were very much an-
gryungred? Vndoubtedly y^e wouldest
not doe it, for the very feare thou
wouldest haue, least thou mightest
(peradventure) light vpon that dish
that were poysoned, woulde make
thee to abstaine from all the rest.

Now, let vs examine how manie
yeeres

yeeres (at the vttermoſt) thou maiſt hope yet to liue? Thou wilt ſay per aduenture (after thou haſt well conſidered the matter) that thou maiſt liue thirty or fortie yeeres. Wel then if it be certaine that in one of theſe yeeres thou art aſſured to die, & thou knoweſt not in which of them, wilt thou not the afraid in euery one of them, ſeeing thou art wel aſſured that in one of them thy life ſhall be taken from thee? Thou wouldeſt not be ſo hardy, as to put thy hand into any one of thoſe fortie diſhes although thou were in a verie ſore hunger, becauſe thou knoweſt that in one of theſe there is death preſent. And wilt thou not alſo be afraid of euery one of theſe forty yeeres, ſeeing thou art ſo well aſſured that thou ſhalt die in one of theſe yeeres? what anſwere canſt thou make to thy ſelfe?

But harken yet to another reaſon, which is of no leſſe efficacy then the former. Tell mee, why doe men keep a continuall watch in a Caſtle that ſtandeth in the frontiers vppon the enemies? Is it for any other cauſe but onely for that they knowe not

when

when
faul
So th
tainly
come
ly wa
knew
ming
mean
genc
time.
the lo
rent
ſhall
well
Caſtl
vnce
come
thiſ y
not
ouer
not v
giue
rie f
Caſt
vnce
ter is
great
No
that

when the enemies will come to assault it? Assuredly for none other: So that because they know not certainly at what time the enemies will come, therefore doe they continually watch it at all times. For if they knew certainly the time of their coming, they might be carelesse in the meane while, and reserue the diligence of their watch vntill that very time. Now I require thee hartily for the loue of God, to bee an indifferent Iudge touching that which I shall say vnto thee. Let vs consider well thys poynt; if thou watch thy Castle euery night, because thou art vncertaine when thine enemy will come, whether to day or to morow, this yere or the next, why doost thou not then keepe a continuall watch ouer thy soule, seeing thou knowest not what houre death shal come to giue the assault vpon thee? The verie same vncertainty that is in the Castle, is in thy soule also: yea, thys vncertainty is farre more, & the matter is (without all comparison) of greater importance.

Now what iudgement haue they, that are alway so vigilant it watch-

E.

ing

ing their Castle, and so carelesse
waies about theyr soules? so care
(I say) as to sleepe alwaies, witho
euer thinking vppon them. VVh
thing can be more against reason
Consider that thy soule is of great
value then all the Castles and king
doms in the world. Yea, if thou con
sider the price where-with it was
bought, thou maiest wel iudge that
it is of more value then all the An
gels in heauen. Consider also that
thou hast greater enemies, that de
endeuour continually both day and
night to assault it. Consider, that
thou canst by no meanes vnderstand
the day or the houre of thine assault.
Consider, that the whole substance
of the saluation or damnation of
thy soule, consisteth in thys poynt
whether thou be taken provided or
vnprovided at that dreadfull houre.
Mat, 25, 10. Forasmuch (as according to the pre
11, 12. rable of the Gospell) the Virgins
which were found ready and prepa
red, entred into the marriage with
the Bride-groome, and such as were
found vnprovided, tarried without.
To conclude therefore, what cause
there why thou shouldest not alwaies
watch

Tuesday Morning.

79

watch, as well ouer thy soule as ouer thy Castle, seeing the vncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) farre greater & of more importance?

¶ Of the frailtie of our life.

§. III.

Howbeit our life is not onely vncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, & so subiect to knocks and breaking as the life of man?

Some-times the very ayre & heate of the Sun (if it bee vehement) is able to spoile vs of our life. But what speake I of the Sunne? seeing the very eyes, yea, the onely looking of some person, is able (sometimes) to bereaue a creature of his life. It shall not neede to draw any sword, or to vse any kinde of Armour or muniti- on for the matter, seeing the onelicooke of some one man, is able to bereaue another of his life.

Consider now what a sure Castle

E 2

this

this is, wherein the treasure of our life is kept, seeing the onely beholding it a farre of, is able to batter it cleane downe to the ground. But this were not so much to be wondred at in the age of infancie, when the building is as yet but newe and greene: but the greater wonder is, that after the worke is setled, and hath continued many yeeres together, there happeneth some accidēt of no greater importance then these before named, that is able vtterly to ouerthrowe. If thou enquire & aske whereof dyed this man, or whereof dyed the man? they will aunswere thee, that he dyed by drinking a cup of cold drink in a sweat, or by surfetting at supper, or of some other great pleasure or griefe: and sometimes they can giue no cause at all, but that he went to his bed safe and sound, and the next day in the morning was found stark dead at his wiues side.

Is there any glasse or earthen vessel in the worlde, more brittle & subiect to breaking then this? And certainly it is not to be wondered that man is so brittle, considering that he is also made of earth: but

Tuesday Morning. 81

is rather to be wondred at, that beeing of such stuffe and making, as he is, he is able to endure so long a time as he doth.

Why is a clock so oftentimes disordered and out of frame? the reason is, because it hath so manie wheelles and poynts, and is so ful of artificiall work, that although it be made of yron, yet euery little thing is able to distemper it. Nowe, howe much more tender is the artificiall composition of our bodies, & howe much more fraile is the matter of our flesh, then is the yron whercof a clock is made? VVherefore, if the artificiall cōposition of our bodies be more tender, & the matter more frayle: why shoulde wee wonder if some one poynt among so manie wheelles haue some impediment, by reason of which defect, it stoppeth and endeth the course of our life? Truly we haue rather good cause to maruell, not why men do so quickly end theyr lyues, but how they endure so long, the workmanshippe of theyr bodies being so tender, & the matter and stuffe whereof they bee compounded, so frayle and weake.

Esay, 40, 6,
7, 8.

Thys is that miserable frailty which the Prophet Esay signifieth in these wordes ; Almighty God sayd vnto his Prophet, *Cry* : The Prophet answered, *What shall I say ?* God sayd vnto him, *All flesh is grasse, and all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth away, but the word of GOD continueth for euer.*

S. Ambrose.

Vppon which wordes S. Ambrose saith thus ; Truly it is euen so : for the glory of man florisheth in the flesh like vnto grasse, which although it seeme to be great, it is in very deed but little like an hearbe : it buddeth like a flower, and fadeth like grasse. So that it hath no more but a certaine flourishing in appearance, and no firmenes nor stabilitie in y^e fruite. For what firmenesse can there be in the matter of flesh ? or vwhat good things (of any long cōtinuance) are to be founde in so weake a subiect ? To day thou maist see a young strippling in the most flourishing tyme of his age, with great strength, lusty, & ietting vp and downe in the streete in great brauerie, with a iolly loslie countenaunce ; and if it so fall out that

that t
with
him t
altere
befor
beauti
fauou
to beh
Ne
ther a
bodie
troub
weake
torme
on ;
drinki
ble w
& oue
them
their c
beha
thys r
yee)
grasse
fadeth
Th
being
paren
very a
friend

that this very next night he be taken with some disease, thou shalt see him the next day with a face so farre altered and changed, that whereas before he seemed very amiable and beautifull, he will now seeme euill fauoured, miserable and lothsome to behold.

Nowe, what shall I say of the other accidents and alterations of our bodies? Some are sore broken with troubles and aduersities; others are weakened with pouerty; others are tormented for want of good digestion; others are distempered with drinking of wines; others waxe feeble with age; others become tender & ouer delicate by much cherishing themselves; and others doe marre their complexion with vsing ryotous behauiour. Now then according to thys reckoning, is it not true (trowe yee) that our fleshe withereth lyke grasse, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honorable parentage, of noble blood, and of a very auncient house and family, well friended, and hauing good store of

What great alteration and incon-

*stancie is in
this world.*

84

Meditation for

kindred both by father and Mother, and keeping a great house, & attended vpon with a great trayne of hys Tennants and seruants, and ruling the whole Country where he liueth, and who there but hee? Yet neuertheless, if a contrarie winde of fortune blowe but a little against hym, then is he forth with vterly forsaken of hys friends, euill intreated of his equals, and little regarded of all the world; insomuch, as then verie few or none will put off a cap vnto him, but rather contemne him.

Thou shalt see another, that hath now aboundance of lands & riches, and is generally reported in all mens mouths to be a very courteous, liberrall and bountifull man, & of great renowne and estimation: exalted to honourable dignities and promotions; and preferred so high in the Common-wealth, that he is a great Ruler and mighty Gouvernour, and hath the commendation of all persons to be a very wise, happy and fortunate man. Thou shalt see (I say) the times so to alter and change, that euen this man, who is now so highly exalted to so great dignities & of-
fices,

Tuesday Morning. 85

fices, and magnified in the mouthes of all men : shall bee vtterlie disgraced, and thrust into that very pryson where he himselfe had heere to-fore imprisoned many others , and shall there end his lyfe in very great infamie, miserie and wretchednesse.

Vnto how many also doth it happen to be waited vpon, and brought home to theyr houses this day, with a great number of golden chaynes, foot-clothes and seruing-men, and with all the gay pompe in the world, and the very next night following, eyther by meanes of treason of some one of his own household or familliar acquaintance , or by other misfortune , to haue all hys glorious pompe obscured? Yea, it may so fall out, that euen a little stich cōming in his side, may marre the fashion of all his gay ruffling shew, wherein he tooke so great delight.

O how deceitfull are the hopes of men (sayth Tully?) how frayle is fortune? how vaine are all our contentions and stryfes , which manie times doe breake and fall in the middle way, and are ouerwhelmed and drowned in sayling before they can

come to the sight of the Hauen?

Now, what a fond madnes is this in the children of Adam, vpon so weake foundations to builde such high Castles and Towers? They consider not that they builde vpon sand, and that (euen when the weather is most faire) a wind wil come and blowe downe all that standeth not vpon a sound and strong foundation. O what fond accounts doe men make oftentimes, because they will not turne their eyes and looke into theyr consciences, and take first an account of themselues?

And if this be thought so great a blindnes, howe much greater is the blindnes of those wicked persons, that are so bold as to continue many yerres in sinne: knowing that there is no greater distance between them and hell gates, but onely this brittle and short life?

Let vs imagine nowe, that there were a man hanging by a small twyned thred, and that there were directly vnder him a very great deepe well, and hee hanging in such wise ouer it, that when the thred happened to break, he should forth-with

fall

fall in
ye) w
to be
troub
lingly
stanc
of the
ble w
many
trarie
God,
that t
ger?
fore t
thred
keth
tinu
ful li
tomle
thou
play?
in an
art so
a terr
and e
readi

fall into it; in what euill case (trow
ye) would this man thinke himselfe
to be? ô how feareful and how sore
troubled would he be? Howe wil-
lingly would hee offer all the sub-
stance that he hath to be deliuered
of that danger? Now thou misera-
ble wretch, that darest continue so
many dayes and yeeres in sin, con-
trarie to the Lawes of Almighty
God, why doost thou not consider
that thou hangest in the like dawning?
Doozt thou not plainly see be-
fore thy face, that when-soeuer the
thred of this fraile & short life brea-
keth in sunder, thou art assured (con-
tinuing still in this thy wicked & sin-
ful life) to fall into the deepe bot-
tomlesse pitte of hel fire? How canst
thou then sleepe? Howe canst thou
play? How canst thou laugh or bee
in any quiet? Howe is it that thou
art so stone blind, as not to see such
a terrible perrill and danger, as hell
and euerlasting damnation, to bee
readie euery houre to fal vpon thee:

of

¶ *Of the mutabilitie of this
life.*

§. IIII.

○ V R life hath yet another defect, which is, to be mutable and neuer to continue in one state: according as the holy man Iob affirmeth, in a pittiful discourse which he maketh of the miseries of mans lyfe, in these words; *A man borne of a woman, living but a small time, is replenished with many miseries, he cometh forth like a flower, & withereth away out of hand: his dayes passe away like a shadow, and he neuer continueth in one state.*

Iob, 14, 1, 2

But nowe to passe ouer all other miseries, what thing is there in the world more fickle and mutable then man? They say, that the Camellion changeth himselfe in one houre into many and diuers colours: & the sea called Euripus, is (by reason of his often changes) accounted very infamous. The Moone hath likewise for euery day a peculiar forme and shape. But what is all this in compa-

rison

riſon of the alterations of man? What Protheus was euer chaunged into ſo many formes as man chaungeth every houre? Some times he is ſicke, ſometimes whole; ſome-times contented, ſometimes diſcontented; ſome-times ſorrowfull, ſome-times merry; ſome-times in good hope, ſometimes in deſpayre; ſome-times ſuſpicious, ſometimes ſecure, ſome-times pleaſed, ſome-times angry; ſome-times he will, and ſometimes hee will not; yea, manie times hee knoweth not himſelfe what he would haue.

To be short, he altereth & chan-
geth himselfe so often as there be ac-
cidents happening vnto him euerie
houre: for al such accidents do tesse
and turmoile him each one in hys
seuerall kinde. That which is past, is
yrksome vnto him : that which is
present, troubleth & molesteth him :
and that which is to come, vexeth
and disquieteth him . If hee haue
neyther lands nor goods, he liueth in
trauaile, if he haue them, hee lyueth
in pride ; and if hee loose them, hee
lyueth in greefe and sorrow.

Now, what Moone or Sea is sub-
iect

iect to so many changes and alterations as the life of man? The Sea changeth not but when the windes turne contrary vnto it, but in mans life, whether it be windie or calme wether, there be euermore diuers alterations and stormes.

Now, what shall I say of the continuall mouing and waisting of our life? What minute of an houre passeth, but that we goe one steppe forward towards our death? VVhat other thing (trowest thou) is the mouing of the heauens, but (as it were) a very swift wheele, which is continually spynning & winding vp our life? For like as a rolle of VVool is spunne vpon a wheele, of the which (at euery turning about) some part is wound vp: at the first turne, a little, at the second turn, a little more, and so foorth at euery turne vntill all be ended; so dooth the wheele of the heauens continually spyn and wind vp our life, in that at euery turning that it maketh, a peece of our lyfe is spuaue and wound vp. And therefore holy Iob saith, that *his daies were more swift then one that rideth in post.* For he that rydeth in post, (though

his

Iob, 9, 25,

Tuesday Morning.

91

his message require neuer so much
hast) yet sometime necessity causeth
him to stay : but our life neuer stai-
eth, neyther will it giue vs so much
liberty as the space of one houre of
rest.

VVherunto S. Ierom agreeth ve- *S. Ierom.*
ry well, saying : What-soeuer I goe
about, whatsoeuer I write, whatso-
euer I read ouer againe and correct,
each thing taketh away from mee
som part of my life. And looke how
many poynts and minims the No-
tarie writeth, so many are the losses
and decreasings of my life . Inso-
much, that like as they that sayle in
a shyp, whether they stand or sit, are
alwayes going and sayling, and doe
euer approach neerer & neerer to the
end of their Nauigation : euen so in
thys life, all the time that wee liue,
we walk and saile still forwards, ap-
proching neerer and neerer to the
common Hauen & ende of our na-
uigation, which is death.

Now then, if our life be nothing *Our life, is a*
els but a continuall walking towards *continuall*
death ; if the houre of our death bee *walking to-*
also the dreadful houre of our iudg- *wards death,*
ment, what other thing is our whole *& the houre*
life,

of our death
is the dread-
full-houre
of our iudg-
ment.

lyfe, but onely a continuall walking towards the Tribunall seate of Almighty God, and an approaching euery houre neerer & neerer vnto his iudgement? Now what greater madness may there be, then for vs going actually to be iudged, to offend him (as we be going in the way thetherward) that must giue sentence vpon vs: and so by our offences prouoke his anger more and more against vs?

Open thine eyes therefore (ô thou miserable man) and consider the way that thou takest: thinke well wyth thy selfe whether thou art going, and be ashamed or (at the least) take compassion of thy selfe, & consider how euill thys that thou doost, agreeth with that which thou goest to doe.

¶ Of the deceitfulness of
our lyfe.

§. V.

I Could well beare with all these miseries of our life, if it had not yet another myserie (in my iudgement) farre worse & greater then all these: which is, that it is deceitfull, and seemeth

meth in appearance other-wise then it is in very deed. For as it is true that is commonly sayd, that *sayned holines is a double insquasy*: euen so is it also most certainly true, that *decepsfull felicitie is a double miserie*. For if thys lyfe would shew it selfe plainlie (as it is indeed) and make no lye at all vnto vs, vndoubtedly we wold neyther lose our selfe for it, nor yet trust vnto it, but would alwaies liue readie prepared against it. But verilie it is so full of hypocrisie and deceit, that wheras it is indeed filthy, it is neuerthelesse solde vnto vs for beautifull: and beeing short, it seemeth vnto vs very long; and wheras it chaungeth it selfe euerie houre, it beareth a countenaunce as though it continued alwayes firme and stable in one state.

*Sanctitas
duplex
iniquitas.*

Dooſt thou perceiue (ſaith S. Ierom) whē thou waſt made an infant? Canſt thou tell whē thou waſt made a ſtripling? or when thou cammeſt to mans ſtate? or when thou beganneſt to waxe an old man? Good Lord what a wonder is this, that e- uery day we dye, and euerie day we alter and change, & yet (for all this)

we

S. Ierom.

we perswade our selues very fondly
that we shal liue here for euer more.

*The cause
why manie
be so carefull
to provide for
this world,
and so care-
lesse and neg-
ligent to pre-
pare them-
selues to die.*

Vppon thys affiance were those
proud and sumptuous buildings of
the Magarences built, of whom a
certaine Phylosopher sayth, that they
builded as though they should lyue
for euer, and they liued as though
they should die the next day. VVher-
of I pray you commeth so great for-
getfulnesse of Almightye God? so
great couetousnes? so great vanity?
so great carefulnes in purchasing and
heaping together of lands and riches,
and so great negligence in preparing
our selues to die: but that wee be-
leeue and perswade our selues, that
our lyfe shall be very long & endure
a great time?

This false imaginatiō, maketh vs to
beleeue that we haue time enough
for all things, for the world, for plea-
sures, for vanities, for vices, & for ma-
ny other vaine & curious exercises:
and that yet (after all thys) we shall
haue tyme enough also (before we
die) to provide our account ready, &
to make our attonement with Al-
mighty God. Insomuch, that like as
we make our account of a peece of
cloth

cloth when it lyeth vpon a Table before vs, appointing one peece for one purpose, and another peece for another: euen so doe we make an account of our liues, as though we our selues had the signory and gouernment of tymes, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceit, groweth of a secrete perswasion and affiance that euerie man hath within hymselfe, grounded not vpon any reason or true foundation, but onely vpon selfeloue; the which as it hateth and abhorreth death exceedingly, so will it in no case haue any remembrance of it, nor be perswaded that it wil come so soone to hys house as to other mens. And all thys is for the auoyding of the great payne and grieve, which he wold conceiue if he beleeued it in very deede.

And heereof it commeth, that he is easily induced to beleeu that other *We can ea-* folke shall dye within a short space: *sily be per-* for as he is not greatly in loue with *swaded, that* them, so is not the knowledge of others will that truth so sower and vnliking *vn-* die within a to him, but that he can easily beleeu *short time:* it.

but wee will
not beleene,
but that wee
our selues
shall liue
very long.

it. But as touching himselfe he maketh another manner of account, for as he loueth himselfe exceedingly, so is hee very loth to beleue a thing, that may bee occasion of so great paine and griefe vnto him as the same would be.

But we see daily that such persons are often-times fouly deceiued, and that their dreames turne clean contrary to their fond imaginations, for as touching others, of whose lyues they had smal hope that they should haue any long continuance, they lyue a longer tyme then they euer imagined they could haue done: & they themselues that thought to liue and remaine heere a long while, doe leade the daunce and depart out of this worlde before them. So that it fareth with them as with young seamen that beginne to saile in the sea, who when they come soorth of the Hauen mouth, it seemeth vnto the, that the land and houses doe depart away from them, (which is nothing so) but contrariwise, it is they themselues that moue and depart away, and the Land remaineth still in hys old place.

of

A Lt
all
sed, ye
wholly
what
is, tha
to liue
is alto
ber o
of bo
truely
VV
said v
the li
this l
all o
miser
Vnd
respe
respe
yet n
how
obta
not

¶ Of the miseries of mans
lyfe.

§. VI.

ALthough our life bee subiect to all these myseries before rehearsed, yet if that little time of life were wholly life indeede, it were somewhat: but the greatest miserie of all is, that the lyfe which a man hath to liue, (whether it be short or long) is altogether subiect to such a number of miseries and calamities, both of body and mind,) as it may more truly be termed death then lyfe.

¶ VVherfore, according as the Poet said very wel: *Not to liue, but to passe the life wel is life*. So that although this life be very sparing and short in all other things, yet in troubles and miseries it is very plentiful & long; Vndoubtedly our life is but short, respecting the life it selfe: and if we respect the tyme of enioying it, it is yet much shorter, but if we consider howe insufficient it is towards the obtaining of wisdom, it is little or nothing at all. Howbeit, although
it

it be indeede very short for all good things, yet in one thing I find it long, that is, in bearing of paine and misery.

O dangerous straite, in which the lesse time thou hast to passe, the more perril and danger thou hast in the passage. Certainly, if we had eyes to consider our selues, and to see our own case, wee shold alwaies go weeping & lamenting our owne state, as men condemned by the iust iudgement of almighty God, to suffer so great miseries. But that our misery might bee yet more increased on euery side, this misery is added to all the rest, that being in miserable case, we liue like men in a frensie, and do neither feelee nor vnderstande our owne misery and wretchednes.

Those two Phylosophers Heraclitus and Democritus, (although they were Infidels) perceiued the same better then we do; of whom it is reported, that the one passed his life alwayes weeping, and the other alwaies laughing, forasmuch as they saw cleerely, that all our life was nothing els but meere vanitie and misery.

If
pray
and ca
what
griefes
suspici
like tr
soule
which
many
out an
is no
there
torme
vexet
ward
these
thou
am be
uen to

Of the
thes
of

NC

Tuesday Morning. 99

If thou doubt of this, tell mee (I pray thee) what mean al these carks and cares wherein men doe lyue? what a nūber of infinite sorrowes, griefes, anguishes, feares, passions, suspicions, malices, (with other the like tribulations & afflictions) is the soule of man subiect vnto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, & feareth where there is no cause at all to feare: and when there is no other man to vex and torment him outwardly, hee then vexeth and tormenteth himselfe inwardly, as holy Iob confessed in these words, whē he said; *Why hast thou (O Lord) sette me against thee? I am become yokesome & burdensome euen to mine owne selfe.* Iob, 7, 20,

Of the externall diseases and calamities that happen to mens bodies; and of the inward afflictions & cares of the minde.

§. VII.

NOVV, as touching the external miseries of the body, who is able

ble to number them ? Howe great labour and payne must wee take to gaine a peece of bread , whereby to sustaine our liues ? The verie byrdes and brute beastes are fed without any occupation, labor or paine : but man is constrained to sweat day and night, and to turmoyle both by sea and land to get his lyuing.

Thys is that miserie which the Prophet lamented, when hee sayd: *Psal. 89, 10. The dayes of our life consume away like the Spydys web.* For like as the Spyder laboreth day & night in spinning of her web, wasting euen her owne bowels, and consuming her-selfe to bring it to an end, (and all this long and costly trauel is ordained to none other purpose, but onely to make a fine and tender nette to catch flyes withall :) euen so the seely miserable man, dooth nothing els but labour and toyle night and day both with body and minde, and all this his trauell serueth to none other ende, but onely to catch flyes, I meane, to procure vaine and tryfling things and of very small value.

And some times it falleth so out, that after much trauailing vpp and downe,

downtaken
finishe
there
blast
the w
both
rish w

An
these
our li
our m
it is :
from
free fi
fro in
that d
Who
kinde
ture h

The
full fr
diuers
same
ence i
comm
ses; i
disca
exper
vnto
last

downe, and great labour and paynes taken therein, when the web is fully finished and brought to an ende: there cometh suddainly a blustering blast of winde, that carrieth awaie the web and the owner withal, & so both the work & the workman perish wholly together at one instant.

And yet were it so, that with all these painfull trauailes and labours, our life were safe and secure, then our misery should not be so great as it is: but though our life bee secure from famine & hunger, yet it is not free from the plague & pestilence, and from infinite other dangers & diseases that doe daily & hourly assault vs.

Our short life is not safe & secure, but subiect to infinite dangers & diseases.

Who is able to number, how manie kindes & diuersities of diseases nature hath ordained for mans body?

The bookes of the Physitians, are full fraught with the declaration of diuers diseases and remedies for the same: and yet we see that their Science increaseth euery day, with the comming of new and strange diseases; insomuch, as the number of the diseases whereof we haue presentlie experience, were vterly yknowne vnto y ancient Physitians that were

in tyme past. And yet among all these remedies, scarcely shall ye find one that is pleasant or delectable: yea, and there be many of them, that are more yrkesome and painfull then the very sicknes or diseases themselves; insomuch as one great torment, cannot bee remedied without another greater then it.

And if there be any complexions so happy, as that they haue not been assaulted with these kind of miseries, yet are they not secure and exempt from other calamities and mischances: wherewith all we see those men to be daily molested, that haue not beene much vexed with sicknes and diseases. How many thousands of men (trawe yee) are drowned every day in the sea. How many are deuoured in warres. How many are endangered by earth-quakes. How many with ouer-flowings of Riues and great waters. How many with falling downe of houses. How many with the stinging and striking of venomous beastes. How many woollfull women in trauaile of their children, doe purchase (ful deere)ly their childrens lyues with their owne painfull

full deaths? Nowe, although it be so that the
beaste beasts doe fight agaynst vs,
and although (in a manner) all things
that were made to serue vs, be no lesse
poysonous then seruiceable vnto vs,
yet rather it scerisheth; that they all
haue (as it were) conspyred agaynst
vs: yet for all thys (I say) there
might be some remedie founde, if
men would accord and agree toge-
ther among themselves, and were as
confortable in peace as they are in
warre. But (alas) it is far otherwise.
For euery they theselues, are in Act
agaynst themselves: and among
all creatures in the worlde, there is
none agaynst who man is more cru-
elly bent, then agaynst the companie
of his owne nature. Howe many kinde of Engines,
Artillery, Munition and weapons,
haue men inuented to defend them-
selues, and offend others? Howe ma-
ny are daily spoyled of their liues, by
the cruell sword of theyr enemies?
Howe many threwnings, robberies,
inuries, wounds, deaths, reproches,
bondages and imprisonment, doe
men daily sustaine by the malice and
cruelty

Among all
creatures,
man is most
cruell agaynst
the companie
of his owne
nature.

Hom. 1. 1. 1.
Lupus.

cruelty of other men? VVie see that
neither the land nor the sea, nor
high-ways nor the common streets,
are free from thieves, robbers, mu-
derers, Pyrats and enemies. The cru-
ell anger & rage of the furious man,
is at all times readie to be reuenged
of his enemy; yea, and hee takes
great pleasure in it.

VVhat meane so manie kindes of
weapons? Such diuersitie of Arma-
rie? Such store of Munition? Such
aboundance of gunne-powder to
many deuisers and intenter of
kindes of stratagemes, and cru-
el practises of warre: but onely to mu-
lty and increase (on euery side) the
miseries and calamities of mankind
In so much, as when we are not trou-
bled with the ayre, nor with the ele-
ments, wee are persecuted by the
companions of our owne verbera-
ture.

Julius Caesar.

It is written of one onely man cal-
led Iulius Caesar, who among all the
Emperours was most commended
for clemencie; that yett hee slew
with his Armies, fiew in diuers
tales, about a million and a halfe
thousand men. Consider now why

man
he
man
sed
Prin
T
not
book
whe
ons
pene
plagi
Citt
whic
some
deno
he co
ber o
men
calam
ned
be m
and a
that
that
out w
to live
ther l
full o
reuen

Tuesday Morning.

193

many more he would haue slayne if he had bene cruell, seeing he slew so many, being commended and pray- sed for a very gentle and a mercifull Prince.

Tully also maketh mention of a notable Phylosopher, who wrote a booke cōcerning the deaths of men, wherein he rehearseth many occasions of mens deathes that haue hap- pened in the worlde; as by floods, plagues, pestilences, destructions of Citties, concourse of wilde beastes, which comming suddainlie vppon some Nations, haue vtterly slaine & deuoured the. And yet, after all ths he cōcludeth, that a far greater num- ber of men, haue beene destroyed by men, then by all the other kindes of calamities, though they were all ioy- ned together. Now what thing can be more ruthfull, & of greater grieve and admiration then thys? Thys is that politique and sociable creature that is borne without nayles, with- out weapons, and without payson, to liue in peace and concord with o- ther lyuing creatures; and yet he is full of hatred, crueltie, and desire of reuengement.

Tully.

*Of the miseries incident
vnto all ages,
and States of
this life.*

But now, if we would make a course, and run throughout the series that are incident to all the ages and states of this life: wee should find our selues to be yet in far worse case. Howe full of ignorance is the time of our infancie? How light wanton are we when we grow to be striplings? Howe rash & head-lore be we in y time of our youth? How heauy and vnwieldy when we want old men? ywhat els is an infant, but a brute beast in the forme of a man? What is a young boy, but as it were a wilde, vtamed and vnbridled Colt? What is a heauy and vnwieldy old man, but euen a sack full with griefes and diseases?

The greatest desire that men haue is to lue vntill they be old; at what age, a man is in farre worse case then in all his life time before; and then he standeth in most neede, and hath least helpe and succour. For the old man is forsaken of the world, hee is forsake of his own kinf-folk, friends and acquaintance: he is forsaken of his owne senses; yea, hee forsakes himselfe, in that the very vse of reason forsaketh him: and hee is one

accom

accompanied with his painful aches;
griefes & diseases; for his company
and conuersation is then very yrke-
some, and trouble-some vnto the
whole house where hee dwelleth.
This is the mark (forsooth) wher-
vpon the eye of man is so earnestly
fixed: this is the happy state which
all men doe so greedily desire: and
here vnto tendeth the worldly feli-
city and the ambition of long life.

As concerning the states of men,
we should neuer make amends, if wee
should rehearse the little contentati-
on that is to be found in each of the,
and the great desire that enterie one
hath, to change his owne state and
condition with the state of others;
thinking that hee should haue grea-
ter hartis-ease in another mans state
then he hath in his owne. And thus
do men continually vex & turmoile
themselues, like vnto a sick man, that
doth nothing els but tumble & tosse
himselfe in his bed from one side to
another: perswading himselfe, that
by meanes of these often chaunges
and remoouings, he shall find more
rest & ease then he had before, and
yet he findeth in very deepe, that he

There is lit-
tle contenta-
tion in the
states of mⁿ,
& each one
desireth to
change his
state with
the state of
others.

is foully deceiued, forasmuch as the cause of his disquietnes resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable state and condition of this lyfe, that the VVise man had good cause to say: *Great and heauie is the yoke that the chyldren of Adam carry vpon their neckes, euen from the day they come forth of their Mothers wombe, vntill the day of their buriall, which is the common meeter of all.*

And S. Bernard was not afrayd to say, that he thought this life lieth better then the life of hell it selfe, were it not for the hope wee may heere haue to attaine vnto the kingdom of heaven.

The miseries of this lyfe, are ordained as a punishment for sin, and to withdrawe our harts fro the inordinate loue of this lyfe.

And albeit all these miseries doe come vnto vs as a punishment for sinne, yet was it a very merciful and medicinable punishment: for the prouidence of Almightye God dyd so ordaine it, meaning (thereby) to withdraw & separate our harts from the inordinate loue of this life.

The very cause why hee put so much bitter mustard vpon y breasts of thys life, was to weane vs from it.

The

Tuesday Morning. 229

The cause why hee suffered our lyfe to become so filthy, was, that wee should not sette our love vpon it. The cause why he would haue vs to be molested & vexed so oftentimes in thys lyfe, was, that we might the more willingly forsake it, and fight continually for the true life, which is in the world to come. For if we be so vnwilling to forsake this life, (being wholly so miserable as it is :) if we be nowe euer whimpering and whyning for the frutes and flesh-pots of Egypt, what would we do, if our life were sweete and pleasant? And what would we doe if it were wholly lyking, and delightfull to our taste and appetite? who would then throw ye, cōtemne it for Gods sake? VWho would then exchange it for heauen? who would then say with S. Paule, *I haue a desire to bee loosed from this flesh, and to be with Christ.*

Exod, 16, 3.

Phil, 1, 23

Of the last misery of man, which is death.

VI After all these miseries succedeth the last, and of all others most

F 5 terri-

Meditation for

terrible, which is, Death. This is that misery, whereof a certaine Doct^r is moved, saying, The best dayes of mortal man, are those that passe first away, and then succeedeth a number of sicknesses and diseases, and with them heavy and dolefull age, and continuall trouble, and above all, the sharpnes of cruell death. This is the lodger and ende of mans lyfe, whereof holy Iob said; *I knowe well O Lord, that thou wilt deliuer mee neuer to death, where there is an house prepared for all men living.*

Iob, 30, 23.

Howe many the miseries are that be included in this misery alone, I will not take vpon me to declare at this present: onely I will rehearse what a holy Father saith, by way of exclamation against death, in this wise; *O Death, how bitter is thy remembrance of thee? How quickly and suddainly stealest thou vpon vs. How secret are thy pathes & waies? Howe doubtfull is thy houre? And how vniuersall in thy signory & dominion? The mighty cannot escape thy hands, the wise cannot hide the selfe away from thee, & the strong lose their strength in thy presence.*

Thou

Thou accountest no man rich, for
 so much as no man is able to rai-
 some his lyfe of thee for money;
 Thou goest euery where thou sear-
 chest euery where; And thou art e-
 uery where. Thou witherest the
 hearbs, thou drinkest vp the winds,
 thou corruptest the ayre, thou chan-
 gest the ages, thou alterest the world,
 thou stickest not to sup vp the Sea.
 All things doe increase & diminish,
 but thou continuest alwaies at one
 stay. Thou art the hammer that al-
 waies striketh; thou art the sworde
 that neuer blunteth: thou art the
 snare where-into euery one falleth;
 thou art the pryson wherein euerie
 one entreth, thou art the sea wherein
 all doe perrish; thou art the payne
 that euery one suffereth, and the try-
 bute that euery one payeth.

O cruell Death, why hast thou
 not compassion of vs, but comdest
 stealing suddainly vpon vs, to snatch
 vs away in our best times: and to
 interrump our affaires when they are
 wel begun & brought to a good for-
 wardnes? Thou robbest fro vs in one
 houre, as much as we haue gained in
 many yeeres; Thou cuttest off the
 suc-

succession of kindreds and families;
 Thou leauest kingdoms without any
 heyres; Thou fillest the world with
 widdowes & Orphanes; thou breake
 keft off the studies of greast Clarke;
 Thou ouer-throwest good wits in
 theyr rypest age; Thou ioynest the
 end with the beginning, without
 giuing place to the middle. To con
 clude, thou art such a one as Al
 mighty God witheth his hands of
 thee, and cleereth himselfe in plaine
 words (by the mouth of the wise
 man,) saying: that *hee neuer made*
thee, but that thou haddest thine en
try into the world by the Serie em
and craft of the deuill.

Wis. 1, 13.

*What fruite and commoditie may be
 taken by the fore-said consi
 derations.*

§. IX.

THese are the miseries of our life,
 with infinite others: the consi
 deration wherof, a man ought to di
 rect vnto two principal ends among
 others; the one, to the knowledge
 and contempt of the glory of this
 world.

world: and the other to the knowledge and contempt of our selues; for this consideration serueth verie wel both for the one and the other. But wilt thou vnderstande (in ones word) what the glory of thys world is? Marke and consider with attention the state & condition of mans life, and thereby shalt thou perceiue what the glory of this life is.

Tell me (I pray thee) can the glorie of man, be more long or more stable then the lyfe of man? It is most certaine that it cannot. For this glory is an accident, which is grounded vpon this life as vpon his subiect or foundation: and therefore vvhē the foundation or subiect faileth, the accidents must needes fayle withall; and for this very cause, no riches, no pleasures, no delights, can continxe any longer time with a man then vntill his graue; for so much as then faileth the foundation vvhē vpon all these thinges are built and haue theyr stay: vvhich foundation is our life.

Now, (tell me then) if this life be such as thou hast now heard described vnto thee, to wit, short, vncertaine,

The riches, pleasures & delights of this life, can not continue any longer thē the life it selfe.

raine, fraile, inconstant, deceitful and miserable: howe long can the building endure that shall be framed vpon thys foundation? How long can the accidents continue, that shall be grounded vpon so weake a substance? VVhen thou hast considered thys poynt well with thy selfe, thou must needs say, that they shall endure no longer then the foundation and substance it selfe endureth: and thou must needs confesse, that many times they endure not so long, as we see by daylie experience in the goods of fortune, which with many men haue an ende before they lyf endeth.

Nowe, if that saying of the Poet Pindarus be true, to wit, that this lyf is no more but a dreame of a shadow: what thinkest thou then is the glorie of thys worlde, which is of shorter continuance then our lyfe? What account wouldest thou make of a goodly building, in case it stood vpon a false foundation? What account wouldest thou make of an image of waxe (very richlie and curiously wrought) in case it were sette against the sun: where it is certain,

that

Tuesday Morning.

155

that as soone as the waxe should be
molten; forth with the forme of the
Image would be vtterly defaced and
leeſe his beauty.

Why do we make ſo little account
of the beauty of a flower, but becauſe
it groweth vpon ſo weak a ſubſtance?
For ſo ſoone as it is nipt off from
the ſtawke, incontinently it looſeth
his fayre glaſſe and beautie.

It is not poſſible to haue beautie
of any firme continuance, in a mat-
ter ſo frayle and corruptible. It fol-
loweth therefore, that the glorie of
man, is ſuch as thielſe of mania;
For although glory doth continue af-
ter the end of our lyfe, yet what ſhall
that glory ſuile hym that hath no
ſence or feeling there of? What
dooth it auaille Homer nowe; ſithſt
thou ſo highly prayeſt & commen-
deſt hys Iliads? Vndoubtedlie no
more but as Saint Ierom ſaith, ſpea-
king of Aristotle: Woe be vnto thee
Aristotle, that art praized where thou
art not, to wit, heere in the world,
and art tormented where thou art in-
dedd, to wit, in hell. And ſo ſhall
Other inestimable commodities
mayeſt thou gather out of this con-
ſideration.

S. Ierom.

consideration. For if thou consider
these miseries with good attention,
thyne eyes shall be opened soon
with, and thou shalt wonder at the
great blindnesse of men: yea, the ve-
rie strangenes of it, shall cause thee
to say to thy selfe; Good Lord, what
cause is there why this miserable
image of Adam should waxe proud
From whence commeth such
suffring and arrogancy of minde?
Such hauy and lofty courages?
Such contempt of others? Such exalta-
tion of our selues, and so great
forgetfulnesse of Almighty God? What
cause hast thou to bee proude
in dust and ashes? VVhy dost thou
magnifie and aduaunce thy selfe
thou seely wretch of the earth? Why
dost thou not hold down thy
Peccocks taile, beholding thy foule
state to wit, the vilenesse of thy state
and condition?

What cause hast thou to seeke
carefully for the glory of this world,
seeing it is mingled with so many
miseries? VVhat thing is there so
sweete, but that it may be made
bitter with the mixture of so many
sower and bitter sawces?

Moreover,

Moreover, if thys lyfe be a vale of teares; a pryson of guiltie persons; and a banishment of them that be condemned; howe canst thou settle so great vanitie, so great pompe and pride of the worlde, such gay ornaments, and statelie furniture of houses & families, in the place of teares? Howe canst thou imagine to make this a place of pastimes & pleasures, of feastes and banquets? How canst thou be so diligent, to heape so greedily together for the promission of this worlde, and be so forgetfull of the vvorlde to come? as if thou wert borne onely to lye heere in the earth with brute beastes, and haddest no part in heauen with the glorious company of holy Angels.

Surelie, I must needes say, that thou art very much wedded to miserie: and that thou cammest out of a mercurious miserable stocke, if so many arguments of the miseries of this world, be not able to open thine eyes, and make thee to dyscerne so grosse and palpable a blindness.

Medi-

Meditation for VVensday Morning.

Of the houre of death.

¶ This day, when thou hast prepared thy selfe heereunto, thou hast to meditate vpon the houre of death: which is one of the most profitable considerations that a Christian man may haue: as for the obtaining of true wisdom, and aschewing of sinne, as also to moue thee to beginne to prepare himselfe in for the houre of death.

BUT to the intent that this consideration may bee profitable vnto thee, it shall behoue thee to make thy petition vnto the Almighty G O D: beseeching him to graunt thee some feeling of such things as are wont to passe in thys last conflict; that thou mayest dispose of thy lands and goods ac-

cor
for
wif
N
hau
ter,
wo
con
prel
of a
ther
geth
mak
now
bed
that
Phy
swa
few
ny
C
th
will
neye
plac
sed
One
cert
cor

cordingly, and direct thy life in such
sort, as at that time thou wouldest
wish thou haddest doone.

Now therefore, that thou mayest
haue the better feeling in this mat-
ter, thinke vpon it, not as thou
wouldest of a thing that were to
come, but (as it were) euen now
present: and thinke vpon it, not as
of a thing that appertaineth to o-
thers, but as of a thing that belong-
geth properly to thine owne selfe;
making this account, that thou liest
now very sickly and weake in thy
bedde, & in such a dangerous case,
that thou art vtterly forsaken of the
Physitions, and that they are al per-
swaded, that thou wilt die within
fewe howres.

*Of the vncertainie of the houre
of our death.*

Consider now first, how vncertain
that howre is in vvhich Death
will assault thee; for thou knowest
neyther on what day, nor in what
place, nor how thou shalt be dispo-
sed when death shal come vnto thee:
Onely thys thou knowest for most
certaine, that dye thou shalt; all the
rest

rest is vncertain, sauing that ordinarily this houre is wont to steale upon vs, at such a time as a man is most carelesse & thinketh least of it.

2. Of the seperation or parting of the soule from the bodie at the house of death, and of the horror & lathsomnesse of our graue.

Secondly, consider what a separation shal then be made, not onlie betweene vs and all thinges we loue in this world, but also, euen betweene the soule & the body, which haue been such ancient and long copanions. If it be thought so grievous a matter to be banished out of our native Country, and from the naturall ayre in which a man hath been bred & brought vp (although the banished man might carry with him whatsoever hee loueth:) how much more grieuous then, shall this vniuersall banishment be from all things that we haue; fro our lands, from our goods, from our house, from wife, from father, mother, children, kinf-folke, friends & acquaintance; from this light, & from the common ayre; yea, to be from

all the
mal
tyme
Ore
to be
wha
mak
thee
with
ried

3. Of
the

the

the

the

C

p

vvhe

be m

ing i

shal

chin

tain

been

honn

shall

for i

long

pahy

all things of this worlde. If an Oxe make so great bellowing, at what tyme hee is seperated from another Oxe, with whom he hath been vsed to be yoked & to draw in y plough: what a bellowing wil thy hart then make, when death shall seperate thee from all those things, where with thou hast beene yoked and carried the burdens of thys life.

3 Of the great paine, feare, & doubt, that is at the houre of death, & consider what shall then become of our bodies and soules.

Consider also, what a grieuous payne it shall then be to a man, when a certaine representation shall be made vnto his mind, fore-shewing in what case his body and soule shall be after his death. For as touching the body, he knoweth for certaine already, that though it hath beene heere to fore neuer so much honoured and cherished: yet there shall no better provision bee made for it, but onely a hole, seauen foote long; where it shall remaine in company of other dead bodyes. But as
con-

concerning the soule, who knoweth
what shall become of it; or what
shall fall vpon it: For although the
godly may perswade and assure the
selues of the loue & fauour of God
towards them in Iesus Christ, (by
whose death they are deliuered fro
the wrath of God, and made heires
of his mercie,) yet the wicked and
vnbeleeuers, (to whom the death of
Christ is not auailable, because
they liue like Infidels, & die in their
sinnes without repentance,) haue
cause to doubt & suspect their
estate; to feare the iustice & wrath
of GOD, and to dispayre of his
mercie.

And as there is no greater ioy or
comfort vnto the children of God, at
the houre of their death, then to
knowe, that their soules are in the
hands of the Lord, free from all
doubt: so there can bee no greater
anguish and griefe, vnto the wicked,
at that houre, then to consider, that
their soules shall passe from their
bodies, into the hands of deuils, to
be punished in hell fire with endless
torments.

Of the particuler account we must
make to Almighty God, at the houre
of our death, of all our whole
life past.

After this anguish, there follow-
eth another no lesse then this, to
wit, the particuler account of all
our whole lyfe, which at the very
houre of euery mans death, must bee
made vnto Almighty God. This ac-
count is so dreadfull, that it causeth
euen the most stoutest men that are,
to tremble and quake for very feare.

It is written of a famous holy Fa-
ther, that being at the point of death
he began to be afraid: whereat his
Schollers meruailed, and sayde vnto
him; What Father? are you now a-
fraid of your account? Vnto whom
he answered; Yea, yea my sonnes,
this feare is no new thing in me, for
I haue alwaies liued with the same.

At that tyme, all the sinnes of a
mans former life are represented vnto
him, like a Squadron of enemies,
ready sette in battaile aray to assaile
him. Then are the greatest sins, and
those wherein he hath taken greatest
delight, represented most liuely vnto
him,

him, and are the cause of great
 feare. Then cometh the young
 wife to his mind whom he hath
 honoured. Then come the Mayde
 and household seruants, whom
 he hath solicited & prouoked to lew-
 nesse.

Then come the poore folkes, who
 he hath iniuried and euill intreated.
 Then come his neighbours, whom
 he hath offended. Then shall they
 cry out against him, not the blood
 of Abel, but the precious blood of
 our Sauour Iesus Christ, whom he
 hath crucified agayne: and whose
 blood he hath shedde afresh, when
 he gaue scandale and offence to his
 neighbour.

Gene. 4, 10.

And if hys cause must be iudged
 according to the Law, which sayeth
 Eye for eye: tooth for tooth:
 wounde for wounde: what shall he
 looke for, that (by his euill counsell
 or lewde example) hath bene the
 occasion of the losse of a Christian
 soule, if he be iudged by that Law?
 Oh how bitter shall the remembrance
 of the delights and pleasures past
 at that time, vnto him which at
 other times seemed so sweete.

Exo. 21, 24.

ruin

Vnde

V
 very
 pon
 it sh
 alsh
 seem
 byte
 Cock
 C
 how
 heere
 is the
 man
 of his
 hour
 dregs
 nemy
 cup o
 lie gu

3. Ho
 teth

A Fr
 the
 cient r
 there i
 ning:
 not be

Wednesday Morning. 125

Vndoubtedly, the VVise-man had
very good cause to say; *Looke not vpon the Wine when it is red, and when it sheweth his colour in the glasse: for although (at the time of drinking) it seeme delectable, yet at the end, it will byte lyke a Serpent, and poyson lyke a Cockatrice.* Prou. 23, 31, 32.

O that men would vnderstand, how true a saying this is that we haue heere rehearsed. What serpents sting is there that doth so sting and vexe a man, as the dreadfull remembrance of his pleasures past, shall doe at the houre of hys death? These are the dregs of that poysoned cup of the enemy. These be the leauings of that cup of Babylon, that seemeth so gailie guilted in outward appearance. Iere. 51, 7. Apo. 14, 8.

5. How the Church of Christ, comforteth and helpeth the sicke person, at his departure out of this world.

After all this, consider, that when the Physitions perceiue theyr Patient to be past recouerie, and that there is no hope of longer life remaining: then (and for the most part not before) the sick-man sendeth for

G. the

the Preacher or Minister; whome (perhaps) in the time of his health & iolity, he hath despised and contemned. Then he is content to bee instructed by hym in matters of Religion, and to learne at his mouth the way to saluation.

Luke, 22,
19, 20.

1, Cor. 10,
16, 17.

Then he desireth to be commended vnto God, by the deuoute and godly prayers of the Congregation: and (happily) requireth to receiue the Sacrament of Christes blessed bodie and blood, in remembraunce of his death and passion: that by meanes of this diuine and heavenly meate, hee may be spirituallie vnited vnto Christ his head, and made a member of his mysticall body.

Thus doe the faithfull with prayers and Sacraments, comfort & help the sicke persons at theyr departure when they are not able to help themselves, by reason of the extremitie of theyr paine and grieve, and continually increasing of their sicknes: which will scarce permit nor suffer them to call vpon Almighty God, or to desire him of help and succour, though they woulde fayne enforce themselves so to doe.

What

What great griefe and anguish of minde shall the sicke person then abide, in calling to minde his wicked and sinfull life : which at that tyme (espécially) the deuill laboureth to bring to his remembraunce ? Howe gladly wisheth hee at that time, that he had taken a better way ? and what a vertuous kinde of life would hee then determine to leade, if he might haue time to doe the same.

Of the pangs of death, and of the great payne and agonie the soule abydeth, at her departure out of the body.

Consider then also, those last accidents and pangs of the sickness, which be (as it were) the messengers of death : how fearefull and terrible they be. How at that time the sickmans breast panteth ; his voice waxeth hoarse ; his feete beginne to dye ; his knees waxe cold and stiffe ; hys nostrils runne out ; hys eyes sinke into his head ; his countenance looketh pale and wan ; his tongue faultereth, and is not able to doe his office ; finallie, (by reason of the hastie departure of the soule from the bo-

die) all his senses are sore vexed and troubled, and doe vtterly leese their force and vertue.

But aboue all, the soule is then in most payne, and suffereth greatest griefes and troubles; for at that time she is in a very great conflict and agony: partly for her departure from the body, and partly for feare of her dreadfull account, which is then to be made; because shee is naturallie loth to depart from the bodie: and she liketh well her lodging, and is in verie great dread to come to her account before Almighty God.

Now, when the soule is thus departed out of the flesh, yet there remaine two voyages for thee to make with him; the one, to accompany the body vntill it be layd in the graue: the other, to follow the soule to her

Heb. 9, 27.

particuler iudgment, where her cause is presently to be determined. And thou hast to consider diligently what shall become of each one of these two partes.

for
me
and
cut
rid
der
ther
hap
of b
to b
stre
the
Chu
is w
who
men
and
kin
him
ticular
till t
grau
till it

7 *Of the funerals and burying of the
body: with the filthines & loth-
somes thereof, after it
is dead.*

Consider nowe, in what a plight
the body is, after the soule hath
forsaken it: & what a worthy gar-
ment they prouide to winde it in;
and what hast his friends and Exe-
cutors doe make to get him quickly
ridde away out of the house. Consi-
der also the Funerals, with all the o-
ther circumstances that are wont to
happen therein: the often ringing
of belles, (to show that some one is
to be buried,) the questioning in the
streetes one of another who is dead,
the accompanying of his corpes to
Church, the funerall Sermon, that
is wont to be made in prayse of him,
who (haply) deserued no such com-
mendation; the sorrowful weeping
and mourning of his wife, children,
kinf-folk, seruants and friends for
him; and finally, all the other par-
ticulers, that are wont to happen, vn-
till the body be laide and left in the
grauē: where it shal lie buried, vn-
till it be raised againe by the terrible

sound of the Trumpet, at the generall day of iudgement.

And such is the great chaunge & alteration in worldly affayres, that it may so come to passe, as a time may happen, when some building may be made neer vnto thy graue, (be it neuer so gay & sumptuous) & that they may dig for some earth out of the same, to make mortar for a wall, and so shall thy seely body, beeing now changed into earth, becom afterwards an earthen wall; although it be at this present, the most noble body, (and most delicately cherished) of all bodies in the world.

And how many bodies of Kings and Emperours (trowest thou) haue come already to this promotion?

8 What becommeth of the soule after it is departed from the bodie.

NOW, when thou hast left the body in the graue, go fro thence forth-with & follow after the soule, and consider what way it taketh through that newe Region whether it goeth: what shal euerlastingly become of it for euer and euer; and what

what iudgement it shall haue.

Imagine that thou art nowe-present at this iudgement, & that thou seeft all the whole Court of heauen to expect the ende of this sentence : where the soule shall giue a particular account, & bee charged and discharged of all he hath receiued, euen to the value of a pinnes point : yea, and (as our Sauour himfelfe affirmeth) of euery idle word. There, an account shal be required of his life, of his lands and riches, of his household and family, of the inspirations of Almighty God, of the meanes & opportunitie he hath had to lead a vertuous & godly life : and aboue all, hee shall be staightly examined, what estimation hee hath made of the most precious blood of our Sauour Christ, and of the vse of his Sacraments.

Iob, 31, 14

2, Cor, 5, 10

Mat, 12, 36,

Luke, 16, 2,

Heb, 10, 29,

Rom, 2, 6,

Apo. 22. 12.

And there shall euery man be iudged (according to the account hee shall make) of the gifts and graces he hath receiued of Almighty God.

The third Treatise, of the consideration of death: Wherem the former Meditation is declared more at large.

The consideration of death, causeth a man to gouerne and frame wel his life.

THE consideration of death, is very profitable for many purposes, and especially for three. First, for the obtayning of true wisdom, that is, to knowe howe a man ought to gouerne and frame his life: For as the Phylosophers doe say, in things that are ordained to any ende, the rule and measure whereby to direct them, is to be taken of the same end. And therefore, when men doe eyther builde or saile, or do any thing, they haue alwaies theyr eye fixed vppon the end which they pretend: & according to the same, doe frame and direct all the rest of theyr dooings. Nowe, considering that among the ends and termes of our lyfe, death is one of them, (whether we goe all to take our rest) he that will endeuour to direct his life in good order, let him fixe his eyes vpon this mark, & according to the same, let him dispose

pose and direct all his affayres. Let him consider how poore and naked he must depart out of thys world: and what a strait iudgment he must passe at the hour of his death: and how he shall lye in his graue all betrotten, and quite forgotten of all men; and according to this end, let him consider how to frame and direct the whole order and course of his life.

By thys rule a certaine holy man gouerned and directed his life, that sayd: *Naked came I out of my Mothers wombe, and naked must I re-* Iob, 1, 21,
turne againe to my graue. To what purpose then should I loose my time in purchasing and heaping together lands and riches, seeing nakednesse shall be mine end?

For want of consideration of this our end, doe grow al our errors and deceipts. Heereof commeth our presumption, our pride, our couetousnes, our pleasures, our nicenes and delicatenes, and the vaine Castles & Towres of winde, which we builde vpon the sand. For if we would consider in what case we shal be after a few dayes, when we are once lodged.

G. 5. in

For want of consideration of our death, doe grow all our fond errors and deceits.

in that poore seelie cottage of our graue, wee should be more humble and more temperate in our life.

Howe could he possibly haue any sparke of presumption, that would consider that he should be there dust and ashes? How could he find in his hart to make a God of his belly, that would consider that he shall become there wormes meate? VVho could euer be perswaded, to occupie hys braine in such loftie and fantastickall thoughts and deuises, if he dyd but consider and weigh, how frayle and weake the foundation is, whereupon all his fond designements are grouned?

VVho would endaunger the losse and destruction of himselfe, (in seeking for riches both by land and sea) if he considered, that at hys death he should carry no more with him but a poore winding sheete? To conclude, all the works of our life would be duly corrected & framed in good order, if we would measure & frame them out by this rule. For this cause the Phylosophers sayd, *That the life*

*The life of a of a wise-man, was nothing els but on-
wise-man, is like a continuall cogitation & thinking*

of death : forasimuch as this consideration teacheth a man , what thing is some-what, and what is nothing ;

a continuall thinking of death.

what he ought to follow , and what to eschew , according vnto the ende where-vnto he must certainly arine.

It is written of those Phylosophers called Brackmanni, that they were so much giuen to thinke vppon theyr ende , that they had theyr graues alwaies open before the gates of their houses : to the intent , that both at their entry and going forth by them, they might alwayes be mindfull of this iourney and passage of death.

Almighty God sayd vnto the Prophet Ieremie , that hee shoulde goe downe into a house where earth was wrought , for that hee would there speake with him . Almighty G O D could haue spoken with his Prophet in any other place, but hee chose to speake with him in that place , to giue vs to vnderstand; that the house of earth (which is our graue,) is the schoole of true wisedome : where Almighty G O D is wont to teache those that be his. There he teacheth them, how great is the vanity of this world ; there he sheweth vnto them, the

Iere. 18, 2.

the misery of our flesh and the shortnes of thys life. And aboue all, there he teacheth thē to know themselves: which is one of the highest poynts of Phylosophy that may be learned.

VWherefore (ô thou man) descend down with thy spirit into this house, and there shalt thou see who thou art, whereof thou art come, where thou shalt rest, and wherein the beautie of thy flesh & glory of this world doe end. So shalt thou learne to despise all those things, that the world hath in reuerence for want of due knowledge how to consider them: because the worlde considereth no more but onely the painted face of Iezabell, that shined very beautifully and gaily at the window.

2 Kin. 9, 30

It considereth not the miserable & extreame parts of her, which (after that her body was deuoured with dogges,) almighty God would haue to remaine whole, that thereby we might see, that the world is another manner of thing in deede then it appeareth in outward show: and that we should in such wise consider the face of it, as to be mindfull also of the extreame griefes and sorrowes wherein

wherein the glory of it endeth.

Secondly, thys consideration is a great helpe to cause vs to eschew and forsake sinne: according as *Ecclesiasticus* witnesseth, saying: *Remember thy last end, and thou shalt neuer sin.* It is a great matter not to sinne, and a great remedie also for the same, is for a man to remember that he must dye.

Ecclus, 7, 36

It is reported of a certayne religious man, that beeing sore tempted with the beauty of a woman, (whom he had seene abroad in the world,) & vnderstanding that she was dead, went to the graue where she was buried, and rubbed a napkin in the stinking bodie of the dead woman; and hee vsed alwayes afterwarde, (when soeuer the deuil troubled him with any euil thought of her) to take the stinking napkin, and to put it to his nose, and say to himselfe: behold heere (thou myserable wretch) the thing thou louest; and behold heere what end the delights and beauties of the world haue. This was a great remedy to ouercome this sinne. And the deepe consideration of death, is of no lesse importance then it, as S.

Ioh. Cli.

Gregory.

S. Gregory.

Gregory sayth; *There is nothing that doth so mortifie the appetites of thy peruerse flesh, as to consider in what plight the same shal be after it is dead.*

The like story is reported of another religious man, who hauing hys Table ready prouided to goe to dinner, to eat somewhat for the refreshing of hys weake and wearie bodie: chaunced suddainly to haue a remembraunce of death; which cogitation (euē as though it had been a Constable, or other like Officer there ready to attach him,) put him in such a feare & terror, that it caused him to refraine from hys meate. Consider then, how much the remembraunce of that dreadfull account that wee must make at the houre of our death, is able to worke in the hart of a iust man: seeing it caused thys man to abstaine from a thing, that is so lawfull and necessary to be done.

Certainly, this is one of the most wonderfull things in all the world: that men knowing so assuredly, that at the very houre of theyr death, a particuler account shall be required of them, of all their whole lyfe: yea, and of euery idle worde, will (not-
withstan-

withstanding) runne head long with
such facility into sinne.

If a way-faring man, hauing but
one farthing in his purse, should en-
ter into an Inne, and placing hym-
selfe downe at the Table; should re-
quire of the Host to bring in Patrid-
ges, Capons, Pheasants, and all other
delicates that may be founde in the
house, and should suppe with verie
great pleasure and contentation, ne-
uer remēbring, that (at the last) there
must come a tyme of reckoning;
who would not take this fellow ey-
ther for a iester, or for a very foole?

Nowe what greater folly or mad-
nes can be deuised, then for men to
giue themselues so loosely to al kinds
of vices, and to sleepe so soundlie in
them: without euer remembring,
that shortly after at theyr departing
out of theyr Inne, there shall be re-
quired of them a very strait and par-
ticuler account, of all theyr dissolute
and wicked lyfe?

Wherefore it is verily to be thought,
that the deuill laboureth all that he
can, to make vs vtterly to neglect &
forget the remembraunce of our
account, that we must make at the
very

The deuill la-
boureth all
that he can,
to make vs
neglect and
forget the
account we
must make
of all our
very

*whole life at
the houre of
our death.*

very houre of our death : because he knoweth full well , what great profite and commodity, would arise vnto vs by the continuall remembrance of the same. For otherwise, how were it possible , that men should forget a thing that is so terrible and fearefull ? Yea, such a thing, as they know most assuredly will come and steale vpon them at theyr owne houses ? If wee haue but the least doubt or suspicion in the world, of loosing a little worldly riches, or of some other like thing : it maketh vs oftentimes very carefull and watchfull, and causeth vs to loose both our sleepe and our health.

How happeneth it then, that the remembraunce of death, (which as well to the body as to the soule , is the most horrible and dreadful thing that may come vnto vs) causeth vs not likewise to be very carefull and watchfull , in making prouision before hande for the comming of it ? Surely, it seemeth vnto mee a thing very much to be meruailed at, that men should be so carefull as they be, in trifles and matters of small importance , and liue so negligently and
without

with
of so
as is
dama

Th
death
prou
hath
dye v
diffic
befor
bring
great
(whi
euerl
be lea
cour
the sa
and p
Seem
ter to
it sha
often
die w
Th
to fig
in suc
by th
what
The l

without all care, in thinges that are
of so great importaunce vnto them,
as is theyr cuerlasting saluation or
damnation.

Thirdly, this consideration of our
death, is a great helpe, not onely to
prouoke vs to liue a good lyfe, (as it
hath beene sayd) but besides that, to
dye well. In things that be hard and
difficult, fore-sight and preparation
before hand, is a very great helpe to
bring them well to passe. Nowe, so
great a leape as is the leape of death,
(which reacheth from this life to the
euerlasting life to come) cannot well
be leaped, vnlesse wee make a great
course, and fetch a long race to run
the same; No great thing can be well
and perfectly doone at the first time.
Seeing therefore it is so great a mat-
ter to dye, & so necessary to die wel,
it shall be very expedient for vs to die
often times in our lyfe, that we may
die wel at the very time of our death.

The souldiours that be appointed
to fight, doe first practise themselues
in such feates and exercises, as wher-
by they may learne in time of peace,
what they must doe in time of war.
The horse also that must runne at the
Tylt,

*The conside-
ration of
death, pro-
uoketh vs not
onely to liue a
good life, but
also to dye
well.*

Tylte, trauerfeth all the grounde before, and tryeth all the steps therof, that at such time as he commeth to make his course, hee be not founde new and strange in dooing his feat.

VVherefore, sith wee must all needes runne thys course, (for-so-much as there is no man alieue but must dye,) considering also, that the way is so obscure and stonie, (as all men know) and the danger so great, that whosoever falleth, shalbe tumbled down head-long into the bottomlesse pytte of hell fire: it shalbe requisite, that wee doe nowe treade diligently before hand all this way, and consider particularly al the steps and places thereof, one by one, forasmuch as in every one of the, there is much to be considered. And let vs not thinke, that it is enough to consider what passeth outwardly about the sicke mans bedde: but let vs endeavour much more to vnderstand, what passeth inwardly in hys hart.

Of the Vncertaintie of the houre of death: and what a grieſe it is at that time, to depart from all things of this lyfe.

§. I.

TO beginne nowe euen from the beginning of this conflict, consider, that when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safetie, and suspectest least of the comming thereof: as we see by experience it is wont to happen vnto manie. *The day of our Lord (sayth the Apostle) shall come like a thiefe,* which watcheth alwaies to come at such times, as men are most carelesse and thinke themselues in most safetie; that hee may take them vpon a suddaine at vn-awares.

1. Thes, 5, 2.

And so we see it happeneth most often, that euen at that time, vwhen men doe least thinke to die, & when they are least mindfull of theyr departure out of thys life: yea, when they cast their accoûts before hand, to make great purchases and buildings,

dings, and to sette vpon great enter-
prises of many daies and yeeres, then
commeth death suddainly vpon the,
and disappointeth them of all theyr
vaine hopes and designements; and
vtterly ouerthroweth all theyr fond
imaginations and buildings, which
they made in the ayre. And so is that
saying fulfilled of the holy King. *My
life (saith he) was cut off. like as the
Weauer cutteth off his thred, while I
was yet in the beginning he cutte me
off, from morning to euening thou
wilt make an end of me.*

Esay, 38, 12

*The first
stroke of
death, is the
feare of
death.*

The first stroke wherewith death
is wont to strike, is the feare of death.
Surely this is a very great anguish
vnto him that is in loue with thys
life: and this fore-warning is such a
great grieve vnto a man, that often-
times his carnall friends doe vse to
dissemble it, and will not haue the
sick man to beleue it, least it should
vexe and disquiet him. And this
they will doe some-times, though it
bee to the preiudice and destruction
of his miserable soule.

King Saul had a very stout & va-
liant courage, but after that the sha-
dow of Samuel appeared vnto him,
apd

and he
in the
these v
and t
feare
at the
that v
and c
groun
No
to a r
when
fied v
pon t
repre
and p
worl
the f
hour
ning
now
depa
loue
but
ten,
all t
loue
deat
him
uerl

Wensday Morning.

145

and had told him that he should dye
in the battaile, adding moreouer
these words, *To morrowe, bath thou
and thy sonnes shall be with mee:* the
feare & terror (which he conceiued
at these tidings) was so great, that at
that very instant he lost all his force
and courage, and fell downe to the
ground as a dead man.

1, Sam, 28,

19,

Now, what great griefe wil it bee
to a mā that is in loue with this life,
when such like newes shal be signi-
fied vnto him? For immediatly vp-
pon this denunciation, there shall be
represented vnto him, his departure
and perpetual banishment frō thys
world, and from all things that be in
the same. Then shall he see, that hys
houre is now come, & that the daw-
ning of that dreadful day appeareth
now at his house: wherein he shall
depart from all things that hee hath
loued in this life. His body shal dye
but once, but his hart shal die as of-
ten, as he shal remember the losse of
all those things wherunto it beareth
loue and affection: for-so-much as
death shall put the knife betweene
him and them all, and make an e-
uerlasting diuision.

The

*The more we
bee in loue
with worldly
thinges, the
more grieve
it will be vn-
to vs, to de-
part from the
at the houre
of our death.*

The deeper roote the tooth hath in the iawe, the greater grieve it causeth at what time it is plucked out. Now the hart of a wicked man, being so fast rooted in the loue of the things of this life; it cannot be, but that it must needs bee a very great grieve vnto him, when hee seeth the houre is now come, wherein he must depart from them all. At that tyme, those things where-vnto he beareth most affection, shal wound his hart most grievously: and that thing which was wont to be a comfort to him in his trouble, shall bee then a most cruell torment in vexing him.

S. Augustine declareth, that at what time he had determined to separate himselfe from the world, and from all the pleasures and delights thereof, it seemed vnto him, that they all represented theselues liuelie vnto him, & said; *What? wilt thou leaue vs for euer? and wilt thou neuer haue any more to doe with vs? Consider nowe then with thy selfe, what a grieve it will bee to a carnall hart, whē those things that he hath most loued, doe represent themselves at that houre vnto him; and when he*
seeth

ch hath
it cau-
ed out.
an, be-
of the
be, but
y great
th the
e must
tyme,
eareth
is hart
thing
fort to
then a
him.
hat at
to se-
d, and
lights
that
iuelie
e thou
neuer
onfi-
what
hart,
most
es at
en he
seeth

seeth that he shal be spoiled of them
all, in such wise that hee shall be en-
forced to say: Now shal this world
haue no more to doe with me, ney-
ther thys ayre, nor thys Sunne, nor
thys Element.

Now shall I haue no longer con-
uersation and comfort of my chyl-
dren; my wife, my house, my lands,
my goods, my pleasures & delights:
of all things I am now left naked &
bare, now will death spoyle mee of
them all, now is mine olde age at an
end, now is the number of my daies
fulfilled, now shall I die vnto al ma-
ner of things, and they al vnto mee;
wherefore (O thou world) I bydde
thee farewell; yea, my landes, my
goods, my riches, I bidde you fare-
well; my friends, my acquaintance,
my kinf-solke, I bidde you farewell,
my louing wife, & my deere young
chyl dren, I bidde you all farewell;
for nowve (alas) shall wee neuer see
one another any more in this mor-
tall flesh.

of

*Of the separation or parting of the
soule from the body at the houre of
death : and of the horror and
lothsomnes of our
grauē.*

§. II.

THere is yet another separation af-
ter this, more terrible and dread-
full than this is : to wit, between the
soule & the body, which haue kept
company so long time together, &
haue beene such harty friends. The
deuill had spoiled the holy man Iob
of all manner of things, saue only of
his life ; and it seemed vnto him, that
(in cōparison of r̄ne spoyle therof)
al the rest were of none account, &
therefore he sayd: *Skinne for skinnē,
and all that a man hath, will he giue
for his life.* This is the thing that na-
turally is most loued, & the separa-
tion whereof causeth much griefe.

If the separation of one way-fa-
ring man from another, when they
haue trauailed in iourney together
any time, do cause such griefe & so-
litarines: vwhat a griefe shall it bee,
when

Iob, 2, 4,

when two such entire friends and companions as the soule & the body haue been, are seperated the one from the other? which haue trauailed together from theyr Mothers wombe vntill that very houre, and haue had so many knots & bonds of friendship betweene them? what a griefe will it be, when the Spirit shall say vnto the flesh: I must now remaine all alone without thee, and the flesh shall likewise make answer to the Spirit, saying: and in what case then shal I be without thee, seeing all the beeing I haue, I receiued of thee?

After thys, it commeth naturallie to a mans minde, to thinke vwhat shall become of his body, when his soule is departed out of it, and in thinking heere vpon, he seeth, that the best hap his body may haue, can be no better then to be laid in a little graue of earth. The basenesse of which condition, maketh him to be (as it were) astonied; for considering on the one side, what great estimation he hath made of his body in times past, and seeing on the other side, what a base and vile place that

H.

is

is wherein it must now be layd: he cannot but wonder exceedingly at it. He considereth and waith with himselfe, that the lodging which they will prepare for him in the earth, shall be strait and narrow, that it shall bee also obscure and darke, stinking and full of wormes, maggots, bones, and dead mens skulles, & (withall) so horrible, that it shall be very yrkesome to them that be aliue, onely to looke vpon it.

And when hee seeth that this body, which he was wont to make so much of, his belly, which he esteemed for his God, his mouth, for whose delights the land & sea could scarcely serue, & his flesh, for which gold and silke was wont to bee worn with great curiositie, and a bed prepared to lay it in, must now be layd in such a filthy & miserable dunghil, where it shall be troden vpon, and eaten with foule wormes, maggots, and within few dayes be of as vgly a forme, as a dead carcase that lyeth in the fieldes; insomuch that the way-faring man will stoppe at his nose, and runne away in great hast, to auoyd the stinking sauer

it; when (I say) hee considereth all this, and seeth that in stedde of hys soft bed, he must lye there, vpon the hard ground, in sted of his precious and gorgious apparell, he must haue there but onely a seely poore winding sheete, and in sted of his sweete odoriferous perfumes and Muskies, filthy rottennes and horrible stenches, and in sted of his multitude of delicate dishes & wayting seruingmaen, hee must haue there such an infinite number of crawling wormes, and filthy maggots feeding vpon him: he cannot chuse (if hee haue any sence or iudgement remaining in him) but meruaile to see vnto howe base a condition such a noble creature is now come, & to consider with whom he must now keepe company there, euen fellowe and fellow like, who in his life time had no fellow nor equall.

It is not the part of wise-men to wonder at things, for the customeable seeing of things euery day, taketh away from them (be they neuer so great) all admiration and wonder. And yet al this notwithstanding, the great vvise-man wondered at thys

Eccles, 3,

mifery, though it be a matter whereof we haue daily experience, whē he ſayd: *If man and beaſt doe die both after one ſort, what auaieth it mee that I haue trauailed ſo much in ſeeking for wiſedome?*

If it were ſo, that the body (in this ſeparation) ſhould end in ſomthing that were of any price or profite, it would be ſome kind of comfort vnto vs, but this is a thing to be wondered at, that ſo excellent a creature ſhall end in the moſt diſhonorable and lothſome thing in the world.

Iob, 14, 7. 8

This is that great miſery, whereat the holy man Iob wondered (and ſurely not without good cauſe) whē he ſayd; *The tree after it is cut, hath hope to reuiue and ſpring againe, and if the roote of it doe rot in the ground, & the ſtocke be dead in the earth, yet with the freſhnes of water it ſpringeth againe, and bringeth forth leaues as if it were newly planted: but man after he is once dead, withered & conſumed what is become of him?*

Great (vndoubtedly) was the tribute, that was layd vpon the children of Adam for ſinne: and the euerlaſting Iudge vnderſtood verily

we

Wensday Morning. 153

well what penaunce hee gaue vnto
man, when he said : *Thou art dust,*
& into dust thou shalt return again. Gene, 3, 19.

*Of the great feare & doubt the soule
hath at the houre of death, what shal
happen vnto it after it is de-
parted from the
body.*

§. III.

Howbeit, this is not the greatest
cause of feare, that a man hath
at the houre of his death; but there
is yet one farre greater, and that is
when the soule casteth her eyes fur-
ther, and beginneth to thinke vppon
the daungers of the world to come,
and imagineth what shall become
of her heereafter.

For this is nowe (as it were) to
depart from the haven mouth, & to
launch into the maine sea; where
none other thing is to bee seene on
what side soeuer yee looke, but one-
lie heauen and the water: which is
wont to be an occasiō of great feare
in such as are but new Sea-men. For
when a man cōsidereth that eterni-

Eccles. 11, 3

tie of worlds, which followeth after death: and withall casteth hys eye into that new and strange Region, which was neuer knowne nor tra-uailed by any man alieue, where he must now beginne to take his iourney; when he considereth also theeuerlasting glory or paine, which there must fall to hys lot, and seeth, that where-soeuer the tree falleth, there it shal remaine for euermore, & knoweth not on which of the two sides he shall fall; when hee considereth (I say) all these things: he cannot but be in a very great feare and trouble of minde.

And such is the miserable state and condition, of those that haue not repented them, of the lewd and vngodly life which they haue ledde: and therefore cannot perswade their harts & consciences of remission & forgiuenes; nor assure themselues of the loue and fauour of God towards the. And then (no meruaile) though they be vexed with grieve & anguish of soule at that dreadfull houre, and dye doubtfull, or rather despayring of their saluation. For if their owne
1, Ioh. 3, 20. consciences accuse them, and their
harts

harts condemne them : then haue they iust cause to feare, least Almighty God (who is greater then their harts, and knoweth more then themselves) shoulde pronounce the sentence of their iust condemnation.

But as for those that are in Christ Rom. 8, 1. Iesus, whose sinnes are as vtterly remitted, as if they had neuer committed any, and vnto whom the righteousness of Christ is as freely & fully imputed and reckoned, as if themselves had performed and wrought it in their own persons : there is no condemnation for them to feare, & therefore no cause for them to doubt of theyr saluation ; yea, they are sure that theyr Redeemer lyueth, they know that they are translated from death to lyfe, and that when theyr earthly house shalbe dissolued : they haue an eternall building in the hea- uens.

Iob, 19, 25.

1, Ioh. 3, 14.

2, Cor. 5, 1.

Right happy therefore and blessed are they (as David speaketh) whose

Psal. 32, 1.

vnrighteousnes is forgiuen, & whose sinne is couered, and happy are they to whom the Lord imputeth no sin. Happy art thou Manasses, that after thy so many abominations & wic-

2, Chro. 36.

- Luk, 16, 22.** kednes: obtaynedst grace to becom
repentant. And happie Lazarus,
who from thy beggery & lothsome
sores, wert carryed by Angels into
Abrahams bosome. And happie o
thou theefe, who vpon thy true re-
Luk, 23, 43. pentaunce, vnfayned sayth and hartie
prayer: from the Crosse wheron
thou hangedst, wert the same day
receiued into Paradise.

- But o the miserie of those sinfull
men, that eyther dispayre or distrust
of Gods endlesse mercy, and cannot
perswade themselues, to be of the
number of those that are to be sa-
ued. Tenne thousand tymes vnhap-
py Caine, that thoughtest thy sinnes
to be more then could be pardoned,
Gene. 4, 13. And thou vnhappy Iudas, that (not-
Math. 27, 5. withstanding thy desperate repen-
tance for thy damnable sinnes,) be-
camdest thine owne executioner, &
from the honorable dignity of Apo-
stle-shyp, went to thine owne place
of euerlasting perdition.
Acts, 1, 25.

And although the case of all the
wicked be not so desperate as theirs
was: yet in-as-much as they cannot
assure theyr harts of Gods mercie;
they haue good cause to feare hys
iustice,

iustice, and cannot chuse but be in
great anguish and perplexity, when
they consider, that shortly their soule
shall be seperated from the bodie,
and yet they knowe not what shall
become of the same for euer.

We read that when Benadad king 2, Reg. 8, 9.
of Syria was sick, he was in so great
anguish and grieve of mind, for that
he knew not whether he should dye
of that sicknes or not; that he sent
the Generall of his Armie, with for-
tie Camels loden with treasure, vnto
the Prophet Elizeus, requestling him
(with wordes of great humilitie) to
rid him out of that perplexity he was
in, and to put him out of all doubt,
whether he should recouer of that
sicknes or not. Nowe if the loue of
so short a life as this is, be able to
cause a man to bee in such a great
care & pensiuenes: howe great care
will a wise-man take, when he per-
ceiuethe himselfe to be in such a case,
as that he may truly say, that within
two houres he shal haue one of these
two lots: to wit, eyther life euerla-
sting, or death euerlasting? And yet
he knoweth no: certainly, whether of
these two lots shal come vnto him.

VVhat martirdome may be compared, to such a painfull anguish and griefe as this is? How careful should euery one be, to rid himselfe of this feare and perplexity, and how desirous to be freed frō that doubtfulnes and danger? Put the case nowe that a King were taken prysoner among the Turkes, & when his Embassadours shoulde come to raunsome him, the Turkes woulde propounde, that the matter should bee determined by casting of lots, and that if he happened to haue a good lot, he should be raunsomed, & goe home with his Embassadors to his kingdome; but if contrariwise, that then immediatly he shold be thrown into a hote fire for a furnace, which were there prepared burning and flaming before him. Tell me (I pray thee) at the time when they shold be casting these lots, and putting their hand into the vessel to take them out, and all the world in great expectation, waiting what should be the end thereof, and the king himselfe standing there present, beholding the doubtful hap that must be allotted vnto him; in what a dolefull case thinkest thou would

would he then be? how troubled?
how fearefull? howe quaking and
trembling? and howe ready to pro-
mise and vow vnto Almighty God
all he could possibly do, to be quite
rid out of that terrible anguish?

Now, what is all this (be it neuer
so great) but as it were a shadow, if
it be compared with this danger that
we speake of? How farre greater is
the kingdome that we seeke? howe
far greater is the fierie fornace that
we doe feare? howe far more grie-
uous is the perplexity & doubtful-
nes of this matter, the of the other?
For on the one side, the Angels shal
be there expecting for vs, to carry vs
to the kingdome of heauen: and on
the other side, the deuils, to cast vs
into the horrible fornace of hel fire,
and the vngodly man knoweth not
whether of these two lots shal hap-
pen vnto him, which shall be deter-
mined, cyther the one way or the
other, within the space of one houre
after his death.

Consider therefore in what a hea-
uie plight thy hart shall bee at thys
last instant, howe fearefull? howe
humble? how abased before y face
of

of him, who onely can deliuer thee out of thys daunger? How carefull shouldest thou be, to ease thy conscience of thys anguish & torment? and how diligent, to procure vnto thy selfe that ioy and peace of conscience, which they enioy, that can perswade themselves of Gods loue, and fauour towards them in Christ Iesus?

Act, 24, 16.

2, Tim. 4,
7, 8.

Howe shouldest thou studie and strīue, to assure thy soule of her vndoubted saluation; and to make thyne election sure? as the Apostle speaketh. How shouldest thou endeavour (with S. Paule) to haue alway a cleere conscience toward God & men: that when the time of thy dissolution approacheth, thou mayest say with the same Apostle; *I haue fought a good fight, and haue finished my course, I haue kept the sayth: hence-foorth therefore there is layde vp for mee the crowne of righteousness, which the Lorde (that righteous Iudge) shall gyue mee at that day: and not to me onely, but vnto all them also that loue and looke for his appearing.*

of

Of the particular account wee must
make to Almighty God at the hower
of our death: whereby wee come to
vnderstand all the errors and blind-
nesse of our whole life
past.

§. IIII.

After this anguish, there follow-
eth yet another as great as it,
(namely, in such persons as haue ly-
ued a lewde & dissolute life) which
is, to come so late to think vpon the
account they haue then forth-with
to make, of all the dysorders and of-
fences of theyr former life. O how
wonderfully shal the wicked be cō-
founded at that time, whē the griefe
of theyr paine shal cause them to o-
pen their eyes, which heertofore the
delight and pleasure of sin had clo-
sed vp: insomuch, as they shal then
cleerely perceiue, what false Gods
those were which they haue serued,
& how deceitfull those riches were,
which they haue so greedily gaped
after, & how by following that way
(whereby they thought to haue
found

At the houre
of death it is
a griefe to a
sicke man, if
he haue liued
licenciously,
that he thin-
keth so late
vpon his ac-
count.

found rest,) they find in conclusion their vtter ruine and destruction.

The seruauents of the King of Syria, came to apprehend the Prophet Elizeus, and when Almighty God had strooken them all blinde, by meanes of the praier of the Prophet: the Prophet sayd vnto them; *Come* 2, Km. 6, 19 *goe with me, and I will shew you him whom yee seeke.* And when hee had thus said, he carried them with him vnto Samaria, and brought them into the Market-place of the Cittie, in the mids of all theyr enemies: and then made hys prayer agayne, and sayd, *O Lorde, open the eyes of these miserable me, that they may see where they are.*

Now tell me (I pray thee) when those men opened their eyes, & saw whether they were come, (belceuing certainly before, that they went to find the party they sought for:) how amased and ashamed were they, whe they saw how fouly they were deceived? Now, what thing (in \bar{y} world) coulde make a more liuely resemblance, of the proces and deceipts of our lyfe?

VVee all doe walke heere in thys world,

world, by the way of our appetites and desires: some seeke after golde, others doe purchase lands, others do make great buildings, others seek for pleasures and delights, others for offices and dignities, and each one is fully perswaded, that he taketh the best and wisest way, to obtayne the thing that he desireth. But when the terrible presence of death, and the daunger of our account discouereth the vanitie of our hopes: then finding our selues to be in arrerages for our account, wee shall cleerely perceiue, how fouly we haue beene deceived; and we shall see, that by following y way, whereby we thought to haue found quiernes and rest, we finde our perdition.

O what myserable men are wee? howe blindlie doe we now wander vp and downe in the world? What eyes shall we then haue? howe shall our iudgement be then altered? how farre different shal it be from that it was before? Then shall we plainlie see, how all the things of this world are miserable, her goods false, her wayes crooked, her hopes vaine, her promises lying, her pleasures bitter, her

her glory short and vaine.

Then shall we perceiue (although too late) how hir riches were thorns and her delights poyson. To bee short, then shall we see, how our eyes haue been closed vp, and that we neuer knew whether we went: and (at the end of our iourney) we shal find our selues in the streetes of Samaria, and in the snare of the iudgment of Almighty God; and compassed about with all our enemies, to wit, the deuils and our sinnes.

O howe shall the wicked men be confounded at that houre? and how fouly shal they see themselues beguiled? how truly may euery one of the say at that time: ô miserable wretch that I am, what other commoditie haue I now by all my pleasures past, but onely that I haue prouoked at this dreadfull houre, the indignation of the Indge against me, who must giue sentence vpon me? Nowe my pleasures are all dead and gone, and there remaineth of them neyther relique nor memory, to comfort mee withall: no more then if they had neuer beene, yea, contrariwise, they remaine as thornes, that lie prickin

all

all ab
caus
wofu
aduer
stingl

Th
there
lyfe, a
Thys
edge,
caus
sures
ken r
and v
perha
conti
prep
torm

No
ter th
it be
born
of w
this
much
the c
me v
offer
curf
Lor

all about my hart, they make my
cause doubtfull, they torment my
wofull soule now presently: & par-
adventure shall torment it euerla-
stingly for euer and euer.

This is the fruite that I haue ga-
thered of my dissolute and wanton
lyfe, and of all my carnall delights.
Thys is the setting of my teeth on
edge, that my gluttonies past doe
cause mee nowe to haue: my plea-
sures and delights haue now forsa-
ken mee, they are quite gone away,
and will neuer returne againe; yea,
perhaps (in stedde of pleasures that
continued but a moment) there are
prepared for me euerlasting horrible
torments in hell fire.

Now what blindnes can be grea-
ter then this? how much better had
it beene for me neuer to haue beene
borne, then to haue offended him,
of whose helpe and fauour I haue at
this present so great neede? Howe
much better had it been for me, that
the earth had opened & swallowed
me vp, before I had once thought to
offend him? O vnfortunate day, O
cursed houre wherein I offended the
Lord. VVhy did I not consider be-
fore

fore hand of this dreadfull houre: vwhy was I not sooner mindfull of this terrible iudgement? how were mine eyes blinded with so small a glimse? Is this the way that I tooke to be so certaine & sure? is this the end that all the honors of the world come vnto? VWhat? are all those things which I haue so greatly esteemed heertofore, of so little account at thys present.

After all this, there foloweth also another grieve as great as this, which is the feare of the account which shall then be required of vs: this is one of the greatest troubles and griefes, we shall haue at y time. For besides this, that it is so terrible a matter to enter into iudgement with almighty G O D, the very deuils also and fiendes of hell, will encrease thys feare at that hour, which before they were wont to extenuate and diminish vnto vs, with the hope and colour of Gods mercy. Then will they put vs in minde, of the greatnes and profoundnes of the iudgements of Almighty God, and of his iustice, which they will then shew to be so great, that he pardoned not his own
onely

only sonne for the sinns of others.

If this then be doone in greene wood, Luke, 23, 31

what shall be doone (say they) in dry wood? Then the wicked man shall

begin to tremble & quake for feare,

and say to himselfe; ô miserable

whetch that I am, if that bee true

which al the scripture reporteth, to

wit, that almighty God will giue to

euery man according to his works,

what may I hope to receiue at hys

hands that haue done so many wic-

ked works? If the Gospell say, that

the tree shal be iudged according to

fruite that it yeeldeth, vwhat iudge-

ment may I looke for, that haue

brought forth so many wicked

frutes? If it be true which the pro-

phet saith, that none shall ascend vp

to the hill of God, vnlesse hee haue

innocent handes and an vndefiled

hart: whether shall I then goe, that

haue had such wicked handes and

such a filthy hart? If the saying of

the vwise man be true, that vwho-

euier shutteth his eares, and will not

heare the Law: shall cry and not be

heard, what may I looke for, that

haue had mine eares shutte against

Almighty God, and yet haue had

them

Rom, 2, 6

1, Cor. 5, 10

Math, 3, 10,

Math, 7, 19,

Psal, 24, 3, 4

Prou, 28, 9

them so open, to harken after lyes and vanities of the world?

VWherefore (ô my omnipotent God) with what face shall I nowe appeare before thee, and desire thee to giue eare vnto mee: seeing thou hast so often-times called me, and I would giue no eare vnto thee? how can I request thee to receiue me into thy house: seeing thou hast so oftentimes called at my house, and I haue shut my gates agaynst thee? Howe shall I finde thee now at the time of my neede: seeing thou hast had so often-times neede of mee, in thy poore and impotent members, and hast not found me? By what title or right may I request thee (now at the end of my iourney) to graunt mee heauen, seeing I haue spent all my lyfe time in the seruice of the deuill thine enemy?

O how iustly maist thou now say vnto me; Thou hast serued ÿ world and the deuill, get thee therefore vnto them, and let them giue thee thy hyre.

The like aunswere made the Prophet Elizeus, to King Ioram the son of Achab, who when hee had spent
and

and employed all his life in the service and worshipping of Idols, and came in the time of his necessitie to the Prophet of God, requesting him of helpe and remedy: the holy Prophet answered and sayde; O King Ioram, what hast thou to doe with mee? get thee hence vnto the Prophets of thy Father and Mother, and desire them to helpe thee at this time.

O how many of vs do folow this wicked King, both in our life and death? In our life we serue y world, and at the point of death we cal vpon almighty God. VVhat aunswere may we looke to haue at that dread ful houre, but euen the same that he hath already giuen in the like case, which is, What hast thou to doe with mee, sith thou diddest neuer service vnto me? Get thee hence to thy Counsellors whom thou hast followed, and to thine Idols whom thou hast loued, serued and adored: and speake vnto them to gyue thee thy wages for thy seruice.

When ye shal cry (saith almightie God by his Prophet Esay) let them Esay, 37, 13, that ye haue gathered together, deli- uer you: but the winde shall take the all

Whensoever a sinner earnestly repenteth, & conuerteth truly vnto God, he will forgive and receiue him.

But few sick persons (that haue lyued dissolutely) doe so, but if they recover their health, they returne ordinarily againe to their former wicked lyfe.

all away.

*At the houre
of our death,
we wish that
we had more
time to re-
pent vs of
our finnes.*

At this tyme the sick-man beginneth to wish, that hee might haue some space to repent him of his former life, and he thinketh then with himselfe; that if he might obtaine it, ô howe would he fast and pray: how would he relieue the poore? & what great workes of mercie would he doe? Yea, he would not content himselfe with euery common kinde of repentaunce: but would liue the most strait and austere kind of life of all men in the world. But alas, when he perceiueth by the increasing of his sicknes, that his request will not be graunted, and calleth to minde, what time, opportunity and meanes he hath had, to prepare himselfe for this dreadfull houre, & how fondly he hath suffered the same to passe in vaine; then is he wonderful-ly grieued and vexed for thys losse, and acknowledgeth himselfe to be well worthy of such punishment: for that hee would not be mindfull before hand of his dreadful account, but omitted to repent him of hys finnes, while he had time and space to doe it.

O

O v
happ
spendi
(which
va to b
ties &
we stay
it. And
it doth
seruice
alowe
to bed
play a
const

Howe
gation
sick

N O
fo
of Ch
full M
her ch
holys
per, a

Wensday Morning. 171

O vnto how many of vs doth it
happē, to be beguiled after this sort?
spending and consuming the tyme,
(which Almighty God hath gyuen
vs to bestow in his seruice) in vani-
ties & pleasures, & afterwards when
we stand in most need of it, we want
it. And so it happeneth vnto vs, as
it doth commonly to the Pages and
seruitours in the Court, who being
allowed a candle to light themselues
to bed: doe spende theyr candle in
play all the night, & afterwards are
constrained to goe to bed darkling.

*A very apt-
similitude.*

*Howe the Church or faithfull congrega-
tion, comforteth and helpeth the
sicke persons, at the tyme of theyr
departing out of this
lyfe.*

§. V.

NOW approacheth the sicke per-
son to his last end, & the Church
of Christ (as a very louing & pitti-
full Mother) beginneth then to help
her childrē with prayers, as also that
holy Sacrament of the Lords Sup-
per, and with all the means she may
son to his last end, & the Church
Church or
Congregati-
on helpeth
the sicke per-
sons at the
houre of
theys death.

els possibly doe.

And because his necessitie is so great, (for at that instant it shall be determined, what shall become of him for euer) great hast is made to haue the passing bell to be tolled, whereby the faithfull people that shall heare the same, may bee put in minde to helpe the sicke, man with their deuout prayers in this his great perrill and danger.

And when they perceiue his sences beginne to fayle, his speech to faulter, his eyes to sinck, and his feet to die, then the Pastor is called for, to minister some heavenly phisick for the health of his soule; whose bodie they see to be past recovery. This doth the godly Preacher beginne to instruct the sicke man in the matter of saluation, and to prepare him for a better life; he first sheweth hym, that the cause of his sicknesse is his sinne and transgression, which deserueth to be punished with euerlasting death. he laieth before him the feartfull threatnings of God against sin, and the examples of his seuerer animaduersion and punishment of the same; that now it behoueth him, to
repent

repent him of his wicked life vnfaignedly, & to call vnceffantly for grace and mercy.

And if he perceiue him sufficientlie to be cast downe with the sence of his finnes, and the consideration of Gods iustice and vengeaunce for the same; then doth he raise him vp with the hope of his mercie, & layeth before him the sweet and comfortable promises of God in Christ Iesus: who by his bitter death and passion, hath sustayned the punishment due to the finnes of men, and by his holy life hath performed that righteousness, which was required of them. So that if the sick man can but lay holde on Christ Iesus vvith the hand of fayth, if he can belecue and confesse, that the sonne of God dyed and rose againe for him, & for his saluation: hee may as fully perswade and assure himselfe of eternal life, as if he had the fruition thereof already.

But if the sicke man be desirous to receiue the Sacrament of Christs blessed bodie and bloode, as the pledge & earnest of his redemption and inheritance, purchased by the

I. death

death of Christ, and represented by that holie misterie; then dooth the Pastor relieue and cheere the sick mans faynting soule, with that diuine and heauenly foode, whereby he is vnited & knit vnto Christ the head, as a member of his mystical body, and whereby hee is ingrafted (as a liuely branch) into that true & liuing vine, which yeeldeth fruit vnto eternall life.

Then (as the sicke man draweth on to his longest home) the Minister, with the rest of those that are present, beginneth to commend him in theyr prayers vnto Almighty God, beseeching him to strengthen and increase his feeble faith, to arme him with patience in this extremity, and to grant him a happy passageto the ioyes of heauen. Thus is the sick person relieued and comforted on euery side with that blessed Sacrament, and deuout prayers of the faythfull, at the time of his passing out of this world; whē (otherwise he wold be ready to despair of Gods mercie, with the remembrance of all his former dissolute disorders, & wanton pleasures & delights, which

at the
selue
In
ye) f
an ex
he fe
form
the h
confi
bene
by th
rid hi
migh
scienc

*Of the
payne*

A Fre
and
irely
we hau
and Ex
windin
his func
the fi

at that time would represent themselves most liuely vnto him.

Into what a narrow strait (trow ye) should hee be brought, & what an extreame anguish & griefe shold he feele, with the cogitation of his former wicked & licentious life: if the hope of Gods fauour, and the consideration of those inestimable benefits, which he trusteth to receiue by the meanes of Christ, dyd not rid him of that doubtfulness, and mightily comfort his perplexed conscience?

Of the pangs of death, & of the great payne and agony the soule abideth, at her departure out of the bodie.

S. VI.

After this followeth the agonie and pangs of death, which is liuely the greatest of all the conflicts we haue in this life. Then his friends and Executors begin to prouide his winding sheet, and other things for his funerals: then they begin to say vnto the sick man, that the houre of his

Of the pangs of death.

departure out of this world is now come: and therefore they counsell him, to recommend himselfe vnto Almighty God, and to call hartlie vpon him in this last tyme of his trouble, who hath promised to heare and helpe all those that call vpon him. Then the sicke man beginneth to heare the wofull cryes, & pittifull lamentations of his pore wife, who (nowe presently) beginneth to fede the discommodities of her new widowhood & solitary life. Then the soule of the sick man is ready to depart from the body, and at the time of her going, euery one of his members is sore grieued and vexed therewith.

Then are the cares of the soule renewed afresh: then is the soule in a meruailous great conflict & agonie, not so much for her departure: as for feare of the houre of her dreadfull account, approching so neere vnto her, then is the time of trembling and quaking, yea, euen of such as be most stout and couragious.

It is reported of a godly Father that as he was passing out of this world, he beganne to tremble and

feare,

*A notable
example.*

fear, and was loth to die; howbeit the holy man encouraged himselfe, saying; Goe foorth my soule, goe foorth out of thys body, whereof shouldest thou be afraid? it is three-score and ten yeeres that thou hast serued Christ, & art thou yet afraid of death? Nowe, if this holy man were afraid of his passing out of this worlde, who had serued Christ so many yeeres: what shall hee doe, who (peraduenture) hath offended him so many yeres? VVhether shall he goe? whom shall he call vpon? what counsell shall he take? O that men vnderstoode, howe great perplexity and anguish is at this dreadfull houre.

Imagine now (I beseech thee) in what a dolefull case the hart of the Patriarke Isaack was, when his Father held him bound hands & feete and laid him vpon the wood to sacrifice him; when he saw his fathers glystering sword ouer his head, and vnderneath him the flames of fire burning, and the seruants (that might haue succoured him) staying at the foote of the hill, and he himselfe bounde hands & feete in such

I. 3. fort,

Gene, 22, 9,

fort, that he could neyther flye nor defende hymselfe : in what plyght (trow ye) was the hart of thys blessed young man, when he sawe himselfe in so narrow a straite ?

In what perplexitie the soule of the wicked mā is at this houre of death.

And surely, in farre greater perplexitie is the soule of y^e wicked man, at thys dreadfull houre : because he can turne his eyes on no side, where he shall not see occasions of great terrour and feare. If hee looke upward, he seeth the terrible sword of the iustice of Almighty God threatening him : if he looke downwards, hee seeth the graue open, euer gaping & tarying for him : if he looke within himselfe, he seeth his owne conscience gnawing and biting him. If he looke about him, there be Angels and deuils on both sides of him, watching and expecting the ende of the sentence, whether of them shall haue the pray : if hee looke backward, he seeth his dolefull wife, his little young children, hys poore seruants, his kins-folke, his friends, his companyons, his acquaintance, his houses, hys lands and the good of thys lyfe, to remayne all behinde and are not able to succour him in this

this his great distresse : forasmuch as he must depart all alone out of thys lyfe, and they all must remaine styll heere.

To conclude, if (after all this) he take a view of himselfe, and consider what hee is inwardlie : hee shall be wonderfully amazed and afayd, to see hymselfe in such a dangerous and terrible state ; insomuch, as (if it were possible) hee would flye away even from himselfe.

Nowe (alas) to depart from the body, is a thing intollerable, to continue still therein, is a thing impossible : and to deferre his departure any longer, will not be graunted.

All the tyme past seemeth vnto him but as a blast of wind, and that that is to come, appeareth (as it is in deede) infinite. Now what shall the miserable soule doe, being thus compassed and enuironed about with so many straits ? O how fond & blind are the sonnes of Adam, that wyll not prouide in time for this terrible passage ?

*¶ Of the funeralls and burying of the
body, with the filthines and lothsom-
nes thereof after it is
dead.*

§. VII.

*Of the fune-
rals and bu-
rying of the
body, with
the lothsom-
nes thereof.*

Last of all, when this great con-
flict is ended, the soule is violent-
ly taken away from the body, and
departeth from her ancient habita-
tion; the body remaining vtterlie
spoyled, of all the beauty and qua-
lities it had: nowe let vs consider,
what lot each one of these two parts
must haue. First, consider in vwhat
case the body is after the soule is de-
parted out of it, what things is more
esteemed then the body of a Prince
while he is aliue: and what thing is
more contemptible & vile, then the
very same body when it is dead?
VWhere is the that former princelie
maiestie become? where is that roi-
all behauiour and glorious magnifi-
cence? where is that high authority
and soueraigntie? where is that ter-
rour and feare at the beholding of
his presence? where is that capping,
knee-

Wensday Morning. 122

kneeling and speaking vnto hym
with such reuerence and subiection?
howe quicklie is all this gay pompe
ytterly ouerthrowne & come to no-
thing, as if it had beene but a meere
dreame, or a play on a stage that is
dispatched in an houre?

Then out of hande the winding
sheete is provided & brought forth,
which is the richest Iewell hee may
take with him out of this lyfe: and
this is the greatest recompence, that
the richest man in this worlde shall
haue of all hys goods at that houre.
I wish thys poynt were well consi-
dered by euery couetous man, and by
those that make theyr money theyr
God: whose blindnes and folly the
prophet reprehēdeth in these words.

*The richest
man in the
world, must
at his death
be content
onely with a
winding
sheete.*

*Be not afraide when a man waxeth
rich, and when thou seest the glorie of
his house very much multiplied & in-
creased: for when he dyeth, hee shall
not carry his goods away with hym,
neither shall his glory goe downe with
hym.*

*Psal, 49,
16, 17.*

Then doe they make a hole in
the earth of seauen or eyght foote
long, (and no longer, though it be
for Alexander the great, whom the

*Of the buri-
all of the
bodie.*

I s whole

whole world could not holde) and with that small roome onelie must his body be content. There they appoynt him his house for euer, there he taketh vp his perpetuall lodging, vntill the last day of general iudgement, in company with other dead bodies: there the worms craule out to giue him his entertainement. To be short, there they let him down in a poore white sheete, his face being couered with a napkin, & his handes and feete fast bounde, which trulie needeth not, for hee is then sure enough for breaking out of pryson, neyther shall he be able to defende himselfe against any man. Then the earth receiueth him into her lappe: there the bones of dead men kisse and welcome him; there the dust of his Auncestors embraceth him, and inuiteth him to that table and house, which is appointed for all men liuing.

And the last honor that the world can doe vnto him at that time, is to cast a little earth vpon him, and to couer him well there-with, that the people may not feele his stinking sauour, and beholde his dishonour:

and the greatest pleasure, that his very deere and speciall friends can do then vnto him, is to honour him with casting a handfull of earth vpon him. And therefore the saythful people are wont to vse thys ceremonie towards the deade, that Almighty God may dispose others to doe the same vnto them, when they shall be in the like case.

Now, what greater confession, & acknowledging of our misery can we deuise, then to see how men preuent before hande, that they may not want after theyr death so small a benefite as thys is? O greedy couetousnes of the lyuing, & great poeerty of the dead, why shold a man desire & gape after so many things for this present life, being so short as it is, seeing so little wil content him at the houre of his death?

Then the Graue-maker taketh the spade and pyke-axe in his hand, and beginneth to tumble downe bones vpon bones, and to tread downe the earth very hard vpon him; in-somuch, that the sayrest face in all the world, the best trymmed and most charily kept from wind and Sunne, shall

shall lye there, and be stamped vpon by the rude Gratic-maker, who will not stick to lay him on the face, and rappe him on the skull, yea, and to batter downe his eyes and nose flat to his face, that they may lye well and euē with the earth.

And the fine dapper Gentleman, who (whiles he liued) might in no wise abide the winde to blow vpon him, no, not so much as a little haire or mote to fall vpon his garments: but in all hast it must be brushed off with great curiositie, heere they lay and hurle vpon him a dunghill of filthines and dyrt. And that sweete mynion Gentlewoman also, that was wont (for-sooth) to goe perfumed with Amber, and other odoriferous smelles: must be contented heere to lye couered all ouer wyth earth, & foule crawling wormes and maggots.

Thys is the end of all the gay braveries, and of all the pompe and glorie of the world. In thys plight doe all hys friendes now leaue him, lying in that strait lodging, in y^e earth of obliuion, and in that darke prison, where he shall remaine accom-

panied

Wensday Morning.

185

panyed with perpetuall solitarines,
vntill the generall day of iudgement.
O world, what is become of thy glo-
rie? ô ye my houses, lands & riches,
where is your power? ô my wife, my
children, my friendes & kins-folkes,
where haue you now left me? How
happeneth it, that ye my old friendes
and companions, doe so quickly for-
sake me, and leaue me heere in the
earth thus solitarie alone? Howe
chaunceth it, that the wheele of my
so great prosperity and felicitie, is so
quickly ouer-turned and defaced?

They that sawe Queene Iezabell,
when she was (by the iust iudgement
of God) eaten with dogs, when they 2, Kin. 9, 35.

saw that there remained nothing els
of her beauty, but onely her skull,
and the extreame parts of her feete
and handes: those (I say) that had
knowne her before, in so great flou-
rishing and royall estate, and saw her
at y time in such a miserable plight:
wondering at that so great alteration
and chaunge, demanded and sayd,

Quare est illa Iezabell? Is this that 2, Kin, 9, 37

Iezabell? And as many as passed by
that way, and beheld her thus eaten
with dogges: repeated the same ex-
clamation,

clamation, meruailing at so great change, and saide; *Is this that Iezabel?* Is thys that great Queene, Ladie of Israell? Is this shee that was so mighty? she that vsurped & seized the lands and goods of her subjects, by sheading of their blood? Is death able to bring the mighty and puissant Princessie, to such a bale and miserable calamity?

Now therefore my deere brother, goe down (I pray thee) with thy spirit, into the graues & sepulchers of such Princes & great personages, as thou hast eyther heard of or known in thys world, and consider, what a horrible & deformed forme of their bodies is there to be seene: & thou shalt see, that thou hast good cause to make the like exclamation, & to vse the same words & say. *Is this that Iezabel?* is thys that amiable face, which I knew so faire & linely? are these those eyes that were so cleere and bright to beholde? Is thys that pleasant rowling tongue, that talked so eloquently, and made such goodly discourses? Is this that fine and neate body, that was so trimly polished and adorned? Is this the end

of

of the maiestie of Princes Scepters
and royal crownes? Is this the end
of the glory of the world? O howe
oftentimes, saith a wise man, hath it
beene my chance, to enter into the
Sepulchers of some deade bodyes,
where wondering, or rather beeing
greatly astonied at the sight that I
saw, I fixed mine eyes aduisedly vp-
on the shape of the dead corpses, I
set the bones in order, I ioyned the
hands together, and set the lyps in
theyr proper places, and spake thus
secreetly to my selfe.

Behold these feete, that haue tra-
uailed such crooked paths & waies,
these hands also that haue commit-
ted so many wicked acts, these eyes
that haue beheld so many vanities,
this mouth, that hath eaten and de-
uoured so many delicate and super-
fluous meates; behold thys skull of
his head, that hath built so manie
vaine castles & Towers in the ayre,
this dust and filthy skinne, for whose
pleasure and delight he hath com-
mitted so many sinnes and wicked-
nes, and for which cause, the soule
of thys body doth & shal (perhaps)
suffer cuerlasting horrible torments
in

in hell fire.

This done, I departed out of that place, wholly astonied and amazed, and meeting with certaine persons both men and women, young and old, I behelde them likewise, and considered, that both they and I, should shortly appeare in the lyke vgly forme, and seeme as vile and lothsome to behold, as those deade bodies are now presently. Wherefore what a fond and wicked wretch am I, to liue in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, & my building of such sumptuous houses: seeing I shall shortly be heere so poore and naked? To what end are my gay braueries, and gorgeous ornaments in my apparrell, and furniture of housholde stuffe: seeing I shall shortly be heere so filthy and lothsome to beholde? To what end are my delicate dishes, my sugred sawces and dainty fare, seeing I shall shortly be heere meats for the wormes and maggots of the earth?

What

*What
it is de
the dr*

*St
ri,
9,
On
ti f
de
ver*

*L Et
th
vs see
throu
(as it
where
new e
anoth
and k
Th
ted ou
thys n*

What becommeth of the soule after
it is departed out of the body, and of
the dreadfull iudgement & sentence,
that shall be giuen vpon it
at that time.

S. VIII.

Statutum est hominibus semel mo-
ri, post hoc autem iudicium. Hebr.
9, verse, 27.

Omne verbum otiosum quod loquu-
ti fuerint homines, reddent rationē
de eo in die Iudicij. Matth, 12,
verse, 36.

Note, that
there be two
iudgements,
one is at the
houre of eue-
rie mans
death, which
is called the
particular

iudgement:
& the other
is at doomes
day, which
shall bee the
vniuersall
iudgement of
all mankind
together.

Let vs now leaue the body lying
thus buried in the graue, and let
vs see, what vway the soule taketh
through that newe world, which is
(as it were) an other Hemisphere,
where is findeth a newe heauen, a
new earth, another kind of lyfe, and
another manner of vnderstanding
and knowledge.

The soule then (after it is depar-
ted out of the body) entereth into
this new Region, where those that
be

be lyuing neuer entred, a place full of feare and terrour, and of the shadowes of death. But nowe, what shal this new stranger doe in this so strange a coutry, vnlesse he haue the gard & defence of Angels for this time? O my soule, saith S. Bernard, what a terrible day shal that be, whe thou shalt enter (all alone) into that vnknowne region, where those hellish monsters, that are so horrible & vgly to behold, shall encounter and assault thee in the way? VVho will then take thy part? vvho will then defend thee? who wil then deliver thee frō those ramping Lions which beeing raging mad for hunger, doe lye there in waite to deuoure thee?

Vndoubtedly thys is a very fearful way: but the iudgement y shall then so solemnly be giuen, is farre more terrible. VVho is able to declare, how strait the decision of thys particuler iudgement shall be: how righteous the Iudge? howe busie and solicitous the deuils our accusers? howe fewe intercessors on our side? what a particuler examination shal the be made of euery poynt of our account? & what a long proces shall be

*At the houre
of death, the
soule must
render a par-
ticuler ac-
count vnto
Almightie*

shall
& as
the re
Mat
man
saue
ked
It is
red,
that
loue
mos
in th
quit
not
at th
vnto
loue
was
and
ord
be t
N
pre
than
uery
for
nou
Go
mal

shalbe drawne of al our whole life: Goa; of all
& as our sauour affirmeth, *We must things, and*
the render an accoitt of euery idle word. then it shall
Mat, 12, 36. VVherefore, If the iust be iudged,
man, as S. Peter saith, shall hardly be what shal be
saued, where shall the sinners and wic- come of it for
ked men shew the-selues? 1.Pet. 4. 18. euermore, &
It is a thing very worthy to be no- this is termed
ted, that whereas a man wold think, her particu-
that those things that we haue most ler iudge-
loued, and for which we haue taken ment.
most paynes, should most helpe vs
in this great distresse; it falleth out
quite cōtrary, for they shal not only
not help vs, but also be an occasion
at that time, of more paine & griefe
vnto vs. The thing that Absolon 2.Sa. 14, 26
loued & esteemed aboue all things,
was his goodly hayre of his heade,
and that very hayre almighty God 2.Sam, 18, 9
ordayned by his iust iudgement, to
be the cause of his death.

Now, the very same iudgement is
prepared for all wicked persons at *The things*
that houre, that those things that e- *that we loue*
uery man most loued in this life, & *most in this*
for which he committed most hay- *lyfe, shall*
nous offences against Almighty *make our*
God, the very same things shall *account more*
make his account more dreadful, & *doubtfull:*
be

and be greater
griefe vnto
vs at the
houre of our
death.

Psal. 130, 3

be occasion of greater torment vnto him. There shall our children whom we haue sought to enrich (whether it were by right or wrong) accuse vs. There shall the naughty harlot, (for whose wanton loue we haue broken the lawes and commaundements of Almighty God,) pleade against vs. There shall our landes, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) be our hang-man, & torment vs most cruelly. Then shall almighty God giue iudgement vpon all the gods of Egypt, according to the matter in such sort, that those very things wherein we haue put all our glorie: shall at that time be the cause of our ruine. Now, if the seneritie of the dreadful sentence of Almighty God, be answerable to our sinnes: alas, who shall be able to abyde it? An auncient holy Father was wont to say, that of three things he liued continually in great feare. The first was, when his soule should depart out of his body; The second, when it should be presented before the iudgement seate of Almighty God; The thyrd, when the sentence of his cause should be

be

Wensday Morning. 193

be giuen and pronounced. But now
(which is most terrible of all) what if
Almighty God shall giue this most
terrible sentence against thee, that
thou shalt be damned for euer, to
the horrible torments of hell fire,
there to continue infinite millions of
yeeres, and world without end; in
what a terrible strait shalt thou then
be? what sorrow, what griefe, what
anguish shalt thou then feele? A-
gayne, what triumphes and ioyes
will the deuils thyne enemies make
at that time?

Then shall that sentence of y^e Pro-
phet be fulfilled, saying: *All thine e-* Lam, 3, 16,
emies shall open theyr mouthes vpon
thee, they shall laugh thee to scorne, and
gnash theyr teeth at thee, and say, wee
will deuoure hym. This is the day wee
haue so long looked for, wee haue found
hym, we haue espied him. But thou o
sweete Iesus, illuminate the eyes of Psal, 13, 3, 4
my soule (I beseech thee) that I
 sleepe not in death, that myne enemye
 may neuer say, I haue preuayled a-
gainst him. Amen.

Medita-

Meditation for Thursday Morning.

Of the Generall day of Iudgement.

¶ This day (after due preparation) thou hast to meditate vpon the day of the generall iudgement: that by means of this consideration, those two principall effects may bee stirred vp in thy soule, to wit, the feare of God, and the abhorring of sinne.

I. Of the dreadfulness and terror of the generall Iudgement.

CONSIDER first, what a terrible day that shall bee, in which the causes of all the chylde of Adam shal be thoroughlie examined, the proces of all our lyues diligently perused, and a generall definitiue sentence giuen, what shal become of vs all for euermore. That day shal comprise in it, al the daies of all ages & times, both present, past, and to come: for vpon that day, the world shall render an account

acco
shall
ange
hath
How
of Go
out a
in it
wrat
mitte
worl
the P
Thar
of cal
scu
and t
trump
Cittie

2. O
ge

S Ec
and
thys
befor
There
Moan
creatu
For th

Thursday Morning. 199

account of all these times. And then shall Almighty God poure out the anger and indignation, which hee hath gathered together in all ages. How violently shal the maine flood of Gods wrath & indignation break out at that day: which containeth in it so many floods of anger and wrath, as there haue been sins committed since the beginning of the world vntil that day? And therefore the Prophet had good cause to say, That day shall be a day of anger, a day of calamity and misery: a day of obscurity and darknes: a day of cloudes and tempestuous stormes, a day of the trumpet and alarum against the strong Citties, and against the high Towers.

Soph, 5, 15

Of the dreadfull signes that shall goe before the generall day of Iudgement.

Secondly consider, what fearefull and terrible signes shal goe before thys day: for (as our Sauour saith) before the comming of thys day, There shalbe signes in the Sunne, in the Moone, and in the Starres, and in all creatures both of heauen and earth. For they shall all haue (as it were) a certaine

Luk, 21, 25

certayne feeling and vnderstanding
of theyr ende, before they come
theyr end indeede: and shall trem-
ble and quake, and beginne to fall
before they fall indeed.

Luk, 21, 26.

But as for men, they shall (say-
he) goe vp and downe dry and wi-
thered, in great anguish and feare
of death, hearing the terrible roaring
of the sea, and seeing the great ou-
ragious stormes and tempests
shall then be stirring: and by these
dreadful signes they shall coniecture
what great calamities and mysfortunes
are threatned to the world.

And in thys wise shall they goe
wholly amazed and astonyed, theyr
faces pale and wanne, theyr hearts
dead before death come, and as per-
sons condemned before the sentence
be giuen. For they shall measure the
perrils and daungers to come, by the
great feare and terroure they be pre-
sently in: and euerie one shall be so
throughlie occupied with hys owne
affayres; that none shall thinke of
others; no, not so much as the Father
of the sonne, or the sonne of
the Father: no man shall haue
doe for any other man, because

man. sh
alone.
The
that tim
owing
feldes a
shall sw
shall ca
ground
ble to a
there is
Gospell.
men to l
to be
matter,
ens sho
all creatu
ltered.
Of the
before
full so
Hirdly
flood
the I
und of
exchange
call a
ma

Thursday Morning.

197

man shall be sufficient for himselfe alone.

The Sibilles doe affirme, that at that time, the beastes shall goe bel-
lowing and roaring through the
fields and Citties, and that the trees
shall sweat blood, and that the Sea
shall cast vppe the fishes on the dry
ground: but if thys seeme incredi-
ble to any man, let him cōsider, that
there is much more spoken in the
Gospell. For it is a greater matter for
men to be dried vp: then for the
fishes to be dried vp, and it is a greater
matter, that the vertues of the hea-
uens should bee moued: then that
all creatures in the earth should be
dried.

Luk, 21, 26

*Of the comming of the flood of
fire before the Iudge: & of the dread-
full sounde of the trumpet at
the generall iudge-
ment.*

Hirdly consider, that vniuerfall
flood of fire that shall come be-
fore the Iudge, and that dreadfull
sound of the trumpet, which the
archangell shall blow, to summon
and call all the generations of the
K. world,

world, to assemble together in one place, and to be present at theyr generall and vniuersall iudgement.

Nahum. 1,
3, 4, 5, 6.

And aboue all this consider, with what a dreadfull maiestie the Iudge shall come, whose comming is described by the Prophet Nahum in these words. *Our Lord shall come like a tempest and furious whirle-wind, and the cloudes are the dust of his feete. He shall take indignation agaynst the sea, and it shall waxe dry, and all the rivers of the earth shall be dried vp. The hill Basan and Carmelus shall be withered, and the flowre of the Mount Libanus shall fade and fall away. The Mountaynes shall quake before him, and the hilles shall melt. The earth shall tremble at his presence, and the world and all the inhabitants thereof shall stand before the face of his indignation? and who shall abide the fiercenes of his furie? His wrath shall be poured out like a fire, and the very rockes shall become dust before him.*

4. Of the strait account that shall be required of every man.

After thys consider, what a strait account shall there be required

every man: Merely (saith Iob) no man Iob, 9, 2, 3.
can be iustified, if he be compared with
Almighty God, and if he contend with
him in iudgement: of a thousand things
that he shall charge him withall, he shall
not be able to answer vnto one.

Now then, what shall every wic-
ked person thinke at that time, when
Almighty God shall enter with him
into this examination, & shall there
(within hys owne conscience) say:
thus vnto hym. Come hether thou
wicked and naughty man, what hast
thou seene in me, that thou shouldest
thus despise me, and goe to mine e-
nemies side? I haue raysed thee fro
the dust of the earth, and created thee
after mine own Image and likenes:
I haue giuen thee vertue & strength,
wherewith thou mightest haue obtai-
ned my glory; but thou (despyling
benefits and commaundements:
I haue giuen thee:)
wouldest rather followe the lyes of
the Deceiuer, then the wholesome
counsel of thy Lord and Creator.

To deliuer thee from thys foule
I went downe from heauen into
a claye, where I suffered the greatest
quiers, torments and reproches:

Howe Al-
mighty God
shall then ac-
cuse the wic-
ked within
their owne
consciences.

that euer were suffered in the world.
For thee haue I fasted, for thee haue
I trauailed from place to place, for
thee haue I watched, laboured and
sweat drops of blood: for thee haue
I suffered persecutions, scourgings,
blasphemies, reproches, buffetings,
dishonours, torments, and euen
death it selfe vpon the Crosse,

To be short, for thee I was borne
in much pouerty, for thee I lyued in
great payne, for thee I died with in-
tollerable torments and grieve. Wit-
nes heereof are these woundes, both
in my handes and feete, which are
here to be seene in my body. Witnes
heereof are heauen and earth, before
whom I suffered. Witnes heereof are
the Sunne and Moone, which were
eclipsed at the same houre.

Now what hast thou doone with
thys thy soule, which I (with the
shedding of mine owne blood) pur-
chased to be myne? In whose ser-
uice hast thou imployed that which
I bought so deere? O foolish, wicked,
& adulterous generation; why
wouldest thou rather serue thy ene-
mie with payne, then me thy Cre-
ator and Redcemer with ioy? Be ye

astonished

astonied (O yee heauens) at thys
strange case, and let your gates fall
downe at the strangenes heereof. For
two abhominations hath my people com- Iere, 2, 12.
mitted. They haue forsaken me that
am the Fountaine of liuely water, &
refused me for another Barrabas. I
called you very oftentimes, and yee
would not aunswere me, I knocked
at your gates, & ye wold not awake.
I stretched out my handes on the
Crosse, and yee would not beholde
them. Yee haue despysed my coun-
sels, with all my promises and threat-
nings, VVherefore, speake yee now
(O ye Angels) Bee you Iudges be-
twene me and my Vineyard, what
could I haue doone more for it then
I haue done?

Now what aunswere can the wic-
ked make heere-vnto? Such as bee
scoffers at holy and diuine thinges,
such as be mockers of vertue, such as
be despysers of simplicitie, such as
make more account of the lawes &
statutes of the worlde, then of the
lawes of Almighty GOD, such as
haue beene deafe to heare the cal-
lings of God, vn sensible to vnder-
stand hys inspirations, rebellions a-

*Let the wic-
ked provide
what aun-
swere to
make heere-
vnto, nowe
whiles they
haue time in
this world.*

gainst his commaundements; obdurate and vnthankfull for all his chastisements and benefits: what can they say? what aunswere can those persons make, that haue lyued in such sort, as if they had belieued that there were no God? And such haue made none account of any other law, but onely how to procure their owne worldly interest & commoditie.

Esay, 10, 3.

What will yee doe (sayth the Prophet *Esay*) *in the day of the visitation and calamitie, that shall come vpon you from a farre? vnto whom will ye flye for succour & helpe? VVhat shall the glory and aboundaunce of your lands and riches at that tyme auail you: but that ye may be carried away prisoners into hell, and there fall among the dead?*

Of the terrible sentence that the Iudge shall then giue against the wicked.

After all this consider, the terrible sentence which the Iudge shall thunder out against the wicked, and that dreadful saying, which shall make the eares of all that shall heare

it, to
the
nat
ming
hote
me y
Thy
can b
depa
stoo
call
of al
spoy
tion
of Al
thing
shall
goe
thee?
riue?
Who
from
becav
and sp
is Alm
Th
Roma
to, fo
was t
Citty

Thursday Morning. 203

it, to glow and tingle. His lips (saith the Prophet *Esay*) are full of indignation, and his tongue is like a consuming fire. VVhat fire shall burne so hote as these words? *Depart from me ye cursed into the euerlasting fire.* *Math. 25, 41* Thys is the most terrible saying that can be sayd to a creature: for by this departure and separation, is vnderstood the payne which the Diuines call *Panam damns*, that is, the losse of all losses; which is a vniuersall spoyle of all thinges, and a deprivation of that chiefest goodnes, to wit, of Almighty God, in whom al good thinges doe consist. Nowe whether shall those cursed wicked persons goe (ô Lord) that shall depart from thee? In what Hauen shall they arriue? what Maister shall they serue? *Who-soeuer they be that shall depart from thee, shall be written in earth, because they haue forsaken the Vaine and spring of the water of lyfe, which is Almighty God.* *Iere. 17, 13*

The greatest punishment that the Romaines vsed to put a Cittizen vnto, for certaine grieuous offences: was to banish hym out of the noble City of Rome, and to confine him

K 4

into

into some Iland apart, among some barbarous Nation. Now, if it were thought so great a punishment, to be banished out of *ſ* Citty of Rome, what a punishment shall this be, to be banished out of the company of Almighty GOD, and of all his Elect? Yea, and to be banished for ever and ever, into the companie of ſathan, and of thoſe barbarous hell houndes?

Mat. 25, 41.

Depart from me (ſayth Chriſt) *ye curſed*, as if he ſhould ſay. I have invited you with my bleſſings, and ye would not come; now therefore take ye my curſe to your deſpite. *The wicked man* (ſayth the Prophet) *loved malediction, and it came vpon him, and he reſuſed the bleſſing* (that Almighty God offered vnto him) *and therefore it ſhall be kept farre enough from him.*

Mar. 11, 14.

Our Sauour Chriſt curſed the Figge-tree, and immediatly not onely the leaues, but euen alſo the body & rootes of the tree withered away, ſo as it neuer brought forth fruite any more. In like manner ſhall thoſe miſerable damned perſons be accuſed, and vtterly depriued of all hope

of ſa
for
Bu
o Lo
wha
dain
the I
burn
dwel
great
there
what
be cō
of th
feare
ſay ſe
The
ned in
quenc
it ſha
deſola
to ma
The f
day of
mer
TH
ry

Thursday Morning. 265

of saluation, & of all fruite & comfort for euer-more.

But whether doost thou send the Lord? *Unto everlasting fire?* O what a bed is thys for delicate and dainty persons? *Which of you* (saith the Prophet) *is able to dwell in the burning fire? which of you is able to dwell in the everlasting flames?* What greater curse and malediction can there be then thys? vwhat calamitie, what sentence, what aduersity may be cōpared with the onely shadow of this? Thys is that terrible and fearefull fire, which the Prophet Esay setteth forth in these words.

The streames thereof shall bee turned into melting pitch, it shall not bee quenched night nor day: the smoake of it shall goe vp for euermore, it shall be desolate from generation to generation, no man shall ever passe through it.

Esay, 34, 9,
10.

The fourth Treatise, of the generall day of Iudgement: wherein the former meditation is declared more at large.

THE effects vndoubtedly are very great, which the feare of God

K 5.

wor-

worketh in the soule. Who so feareth God, saith Ecclesiasticus, it shall go well with him at his last ende, and on the day of his death he shall be blessed.

Ecclus, 1, 13 And in another place he saith: How great is that man that hath attained vnto wisdom and knowledge: but he

he neuer so great, he is no greater then he that feareth G O D: for the feare of the Lord hath placed his seate aboue all things. Blessed is that man to whom it is giuen to feare the Lords. Hee that hath this feare, with whom shall we compare him? for the feare of God is the beginning of his loue.

All these be the words of Ecclesiasticus, wherby it appeareth plainlie, that the feare of God is the beginning of all goodnes, (sithence it is the beginning of his loue) and it is not onely the beginning, but also the key and perswasion of all good thinges: as S. Bernard witnesseth, saying, I know this for a most certaine truth, that there is nothing of so great force and efficacie, to keepe vs in the grace and fauour of God, as to lyue at all times in the feare of him, and to eschew alwaies all manner of proud & presumptuous thoughts.

S. Bernard.

Now

Thursday Morning. 207

Now to obtaine this so precious a Jewel, it auaieth very much, to occupy our mind in the consideration and continuall remembrance of the iudgement of Almighty God; and aboue all other things, in the consideration of that supreme and finall generall iudgement, that shalbe giuen in the end of the world.

This iudgement is the most dreadful thing of all that the holy Scriptures declare vnto vs, for the things that are there signified vnto vs of this day, are so terrible, y were it not that almighty God himselfe reported them, they would seeme altogether incredible. And therefore our Sauour, after he had preached and sette out certaine of them to his disciples, the greatnes of the was such, that they seemed to exceede the common credulity and faith of men, in regard wherof he ended the matter with this affirmation, saying, *Verily verily I say vnto you, that the worlde shall not end, before all these things be fulfilled: for heauen and earth shall passe away, but my word shall neuer faile.*

It is written in the Acts of the Apostles, that when S. Paule preached before:

The consideration and continuall remembrance of the iudgement of Almighty God, will helpe vs to obtaine the feare of GOD.

Mat, 13, 30.

Act. 24, 26, before the President of Iudea, of the terrible things of thys day: the same President beganne to tremble and quake at the words which the Apostle spake; notwithstanding that he was an Infidell, and had no beliefe at all in thys misterie. VVhereby it may appeare, what terrible thinges those were y the Apostle then spake of: sith the onely sounde of them, was able to cause so great feare and trembling, in a man that dyd not beleene them.

Now the Christian that beleeueth them, and holdeth them for a matter of fayth: what a liuely sence & feeling should he haue in these things, when he heareth, readeth or considereth them?

S. Ierom.

And let no man thinke to excuse hymselfe, pretending innocencie, & saying that these threatnings are not spoken vnto hym, but to vniust and wicked persons. For S. Ierom was a iust man, and yet (for all that) hee sayd: *That so often as he remembered the day of iudgement, both his hart and body trembled for very feare.*

King David.

The Prophet David also was a iust man, yea, he was a man according

ding
(for
the a
in a
not i
for i
iusts)

Th
most
yet
ceedi
that
and
the m
great
ging
haue
iesty
beene

ble to

But

Paule

(for a

selfe.

of any

yet I c

for a s

be my

As if

Many

Thursday Morning. 309

ding to Gods owne hart: and yet
(for all this) he had so great feare of
the account of this day, that he sayd
in a certaine Psalme. O Lorde enter Psal. 143, 2.
*not into iudgement with thy seruant,
for in thy sight no man lyuing shall be
iustified.*

The holy man Iob likewise was a
most innocent and iust man, and H
yet (for all that) he liued in such ex-
ceeding feare all the dayes of his life:
that hee reporteth thus of himselfe,
and sayth. Lyke as hee that sayleth in
the middes of a stormie tempest, is in Iob, 31, 23
great feare when he seeth the furious ra-
ging waues comming vpon him: euen so
haue I trembled alwaies before the Ma-
iesty of Almighty God, & my feare hath
beene so passing great, that I was not a-
ble to abide the heauy burthen therof.

But aboue all these, the Apostle S. S. Paule.
Paule was a very iust man: and yet
(for all that) hee sayd thus of hym-
selfe. I feele no remorse of conscience I, Cor. 4, 4
of any thing I haue doone amisse, and
yet I count not my selfe safe & secure,
for asmuch as the Lord is he that shal
be my Iudge.

As if he had said in expresse words:
Many times it may happen, that (in
our

our owne sight) we finde our selues to be without blemish in our works, and yet (in the sight of Almighty God) we be farre otherwise, for that which lyeth hidden from the eyes men, is not hidden from the eyes of of Almighty God.

Vnto a rude and vnskilful Painter, the worke that he hath drawne seemeth to bee very perfect: but a cunning and skilfull Painter, will find many defects worthy to be noted in it. Now, how farre greater defects & imperfections, shal the most high goodnes and wisdom of Almighty God finde, in a creature so euill inclined as man is? VVho (as Iob saith) drinketh sinne & iniquitie as it were water.

Againe, if the sword of Almighty God, did finde so much to be pared off in heauen, how much more shall it find in earth, which bringeth forth nothing els but brambles and briers? And who is he that hath al the corners of his soule so pure & clean, but that he shall haue neede to say with the Prophet; *Ab occultis meis munda me Domine: Clense me O Lord from my secretes sinnes.* VVherefore, it

Psal, 19, 12

beho-

behooueth all men, to lyue in great feare and dread of thys day of iudgment, be theyr life neuer so iust, seeing the day is so dreadful, our life so faulty, and the Iudge so iust, & aboue all, seeing his iudgements bee so secrete and profounde, that no man knoweth what lot shall fall vnto him. But (as our Sauour saith) *two shall be in the field, the one shall be taken, and the other forsaken. Two in one bedde, the one shall bee taken, and the other forsaken. Two grinding in one Mill, the one shall be taken, and the other forsaken.* In which wordes we be giuen to vnderstande, that of such persons, as are all of one same state and manner of lyfe: some shal be carryed vp to heauen; and some throwne downe to the bottomlesse pit of hell. Insomuch, as by this and many other places of the holy scriptures it plainly appeareth; that no man can account himselfe secure & safe (by his owne righteousnesse or deserts,) but he must relie wholly vpon the mercy of God in Christ Iesus, by vertue of whose death & resurrection, the true beleeuers may conceiue an assured hope of eternal life.

Mat, 24, 40.

Titus, 3, 5.

of

*Of the dreadfulness and terrour of the
generall iudgement, and how ri-
gorous the day thereof
shal be.*

§. I.

Ioel, 1, 15

Ierem, 1, 6,

TO consider well of the greatnes
of thys iudgement, thou must
first presuppose, y there is no tongue
in the world able to expresse y least
part of the troubles that shal be vpon
thys day, And therefore the
Prophet Ioel (beeing desirous to
speak of the greatnes therof) found
his wits and senses so weake & con-
founded, that he began to stut and
stammer like a child, and to say, *A!
a ! a ! what a day shall that be ?* The
like manner of speech vsed the Pro-
phet Ieremie, when Almighty God
would send him to preach ; to signi-
fie that he was an infant, & altoge-
ther vnable to discharge so great an
Embassi, as he was appointed by al-
mighty God to doe. And the same
maner doth the Prophet Ioel vse
euen at this time, to giue vs to vnder-
stand, that there is no tongue in the
world

world, that will not stut and stammer lyke a chyld, when it shall goe about to signifie, what thinges shall happen vpon that dreadfull day.

Vpon thys day Almighty God will reduce all such filthines, as the wicked haue caused in the worlde, (through theyr wicked workes) to his first due forme and comliness: and as theyr filthy and wicked acts haue beene many and great, euen so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beautified, by the punishment of the wicked: as it hath been defiled and disfigured through their offences. When a man hath (by reason of some great fal) put his arme out of ioynt, the more grieve & paine must he afterwards abide, before it can be sette in ioynt againe, & brought to his due proper place. Now wheras the wicked haue disordred al things in thys world, and sette them out of ioynt, and wrenched them out of theyr naturall places, when that heauenly reformer shall come to restore the world, by punishment of so manie disorders: howe great shall the punish-

punishment be, where so many and so great disorders haue beene?

Ioel, 1, 15.

*Why the day
of iudgement
is called the
day of our
Lord.*

*There be two
dayes: the
one is the day
of our Lord,
the other is the
day of men.*

Thys dreadfull day is called not onely the day of Anger, but also the day of our Lord, as the Prophet Ioel termeth it. Giuing vs thereby to vnderstand, that all other dayes haue been the dayes of men, in which they haue fulfilled theyr owne willes against the will of God, but thys day is called the day of our Lorde, because vpon thys day our Lord will doe hys will against the wil of men. Thou doost now sweare, and forswear, and blaspheme, & Almighty God in this meane while holdeth his peace, and sayth nothing vnto it: but be thou well assured the day shall come, when Almighty GOD will breake off his long silence of so many dayes, and of so many iniuries; & will aunswere for his owne honour. So that there be no more but two dayes in the world: the one is the day of our Lord, and the other the day of men.

Man (whiles hys day endureth) may doe what-soeuer he listeth, and Almighty God will hold his peace, and (as it were) wink at al his doings.

Vpon

Thursday Morning. 215

Vpon thys day, the King Sedechias may commaund the Prophet of God to be cast into a well, and bread to be giuen vnto him by ounces. Hee may vse and abuse the Prophet at his pleasure, and at all those iniuries Almighty God will hold his peace. But after thys day there will come another day, and Almighty G O D will take King Sedechias & deprive him of his kingdome: he will destroy Ierusalem, and bring King Sedechias in fetters before the King of Babilon, and there shall all his sons & friends be murdered before his face. There shall he commaund his eyes (which were preserued to see so many miseries) to be plucked out of his head: which doone, he shall cause him to be carryed in fetters to Babilon, and confine him into a pryson, there to remaine all the dayes of his life. So that as man hath liberty to doe vpon his day what-soeuer he listeth, without any restraint or impediment at all: euen so will Almighty God haue free liberty to do vpon his day, what-soeuer hys will and pleasure shall be, and no man shall be able to let or disturbe him.

2, Chro. 18.
26.

2, Reg. 25,

of

*Of the dreadfull and terrible signes
that shall goe before the day of
the generall iudge-
ment.*

§. II.

FInally, if thou desire to vnderstand what manner of day thys shall be, consider what signes shall goe before it, for by the signes thou shalt perceiue what the thing shal be that is signified. First of all *where the day shall be, no man knoweth, no the Angels in heauen, nor yet the sonne himselfe* (to reueale it to any other) *but the Father onely.* Howbeit, certaine signes shal goe before it, wherby men may prognosticate, not onely of the neerenesse of the day, but also of the greatnes and dreadfulness thereof.

Math, 24, 7, For (as our Sauour saith) *before the comming of this day, there shall be great warres and troubles in the world: Nation shall rise against Nation, and Kingdome against Kingdome, and there shall be great Earthquakes in many places, and pestilence*

and f
pear
signes
And
all th
and h
times
tures
most
Cath
wit, l
pugn
malic
ell wa
also v
racles
thy se
of Ar
ly Mar
torme
work
To
these
bee so
since t
nor n
Almig
dyd
dayes
for the

Thursday Morning. 217

and famine, and terrible things appearing in the ayre, and other great signes and wonders.

And which is more dreadfull then all this, there shall come that great and horrible persecution, so oftentimes mentioned in the holy Scriptures, which shalbe executed by the most cruell persecutor, that euer the Catholique Church hath had: to wit, by Antechrist, who shall impugn the Church of Christ most maliciously, not only with most cruell warrs & horrible torments, but also with apparant and fained myracles. Consider now therefore with thy selfe, what a terrible tyme that of Antichrist shal be, when the godly Martir shall offer his body to the tormented, and the tormentor shall worke miracles before his face.

To conclude, the trybulation of these daies, as our Sauior saith, shall bee so great, as the like was neuer since the beginning of the vvorlde, nor neuer shall be, insomuch as if Almighty God of his great mercie, dyd not provide to shorten these dayes, no flesh should be sauued: but for the Elects sake, the dayes of antichrist

*The horrible
persecutiō of
the Church
by Ante-
christ.*

Math, 24,
21, 22,

christ shall be shortened.

Ezech, 32,
7, 8,

After these signes (as thys day of generall Iudgement draweth neerer and neerer) there shal appeare other signes more dreadful then these: in the Sun, in the Moone, and in the starres. Of which dreadful signes, the Lorde spake by his Prophet Ezechuell, saying: *I wil cause the stars of heauen to be darkned over thee, and I will cover the Sunne with a Cloude, and the Moone shall not shewe forth her light. And I will cause all the lights of heauen to mourne, and lament over thee: and I will sende darknesse over all the Land.* Nowe when these great signes and alterations shall appeare in the heauens: what may we looke for vpon earth, which is wholly gouerned by the heauens? VVee see in a common VVeale, that when the heads that gouerne it are in any tumult, all the other members & parts thereof, are also in like tumult and vprore, & the whole common weale is tossed and turmoyled with Armes and dissention.

Now, if all this body of the world be gouerned by the vertues and influences of the heauens, in case both
the

the heauens & his body be altered,
and out of their naturall order; in
what ruthful case then shall all the
members and parts be, that depend
of them? The ayre shall bee full of
lightnings, whirle-windes, and bla-
zing starres, the earth shall be full of
wide yawning clifts, fearefull trem-
blings & quakings; and these earth-
quakes (as it is thought) shall be so
great and violent; that they shal be
able to ouer-throwe, not onely the
sumptuous places, high Towers, &
strong Castles, but even the verie
Mountaines & Rockes themselues,
shall be also shaken and ouerwhel-
med by them, and quite remooued
out of theyr places. But most of all
other Elements, the Sea shal at that
time shew greatest rage and fury, &
the wanes thereof shall bee so high
and so furious, that it shall seeme
that they will vtterly ouer-whelme
all the whole earth. Such as dwel by
the Sea-side, shall bee in great dread
and terror, by reason of the great ri-
sing of water, and such as dwel fur-
ther of, shall be wonderfully afraid
of the horrible rorings & noyses of
it, which shall be so extreemely out-
ragious,

ragious, that they shal be heard manie myles of.

In what a pittiful case the (I pray you) shall men bee in these dayes? Howe shall they be astonied, confounded, yea, vtterly bereaued of theyr senses, of their speech, and of their taste of all things? Our Sauiour saith, that at this time the people shalbe in great anguish & distres, & that men shal goe as though they were withered and dried vp, & had no life in them, by reason of the great feare of those things that shal happen to the world.

The shal they say one to another, what meaneth this? what doe these terrible prognostications signifie? what will the worlde at the length bring forth, that it now swelleth & rageth in such furious wise? VVhat shall the end be of all these so great tossings & alterations of all things? Now (after this sort) shall men goe vp and downe sore afrayd and dismayde, theyr harts sayling them, and carrying theyr armes a-crosse, & one of them looking pittifully vpon another.

And they shalbe in so great dread
and

and feare, beholding one another to be so farre changed and disfigured, that euen that alone were enough to disfinay them, although there were nothing els to be feared. All occupations & trades of the world shall then cease euery where: and so shall in like manner all studie, and desire of purchasing and gayning. For the greatnes of the feare shall hold mens hearts so thorowly occupied, that they shall not onely forget these things, but they shall also forget euen to eat and drink, & to do such things as are necessary for the main-tenaunce and sustentation of theyr liues. Theyr chiefeft care shall bee, where to seek out sure & safe places to defend theselues fro Earthquakes and from the tempestuous stormes of the ayre, & from the inundations of the sea. And so men shall goe to hide themselves in the caues and dennes of wilde beasts, & the wilde beastes shall seeke likewise to saue themselves in the lodgings & houses of men, and so all things shalbe tossed and turmoyled vp-side downe, and be full of terror and confusion.

The present calamities shall af-

L.

flict

flit them very sore ; but the great feare and dread of those that are to come, shal vex them worse, because they know not what the end shal be of such doleful and lamentable beginnings. I want wordes to declare this matter, as it were requisite to be declared, and all that is said, is much lesse then that which shal be in deed. We see (euen now by experience), when any outragious tempest riseth in the sea, or whe any stormy whirlwind or Earthquake happeneth vpon the land, how wonderfully men are dismaid, how they tremble and be astonied, and howe both they strength and wits doe fayle them.

Now then, when the heaven, the earth, the sea, and the ayre shall be wholly distempered and disordered, when in all regions and elements in the world, there shall be peculiar stormes and tempests, when the sun shall threaten with mourning, the Moone with bloode, and the stars with theyr fallings ; who shal be able to cate ? who shal be able to sleepe ? who shal be able to take so much as one minute of rest, beeing compassed on each side with so many

ragious

Thursday Morning. 223

gious stormes & tempests? O howe miserable & vnhappy is the state and condition of the wicked, who are threatned with all these fearefull prognostications?

And contrariwise, how blessed is the state of the good & godly, vnto whom all these things are fauours, comforts, and good tydings, of the happy prosperity so neere at hande approaching then vnto them? How ioyfully shal they then sing with the Prophet, *God is our refuge and our strength, and therefore wee will not feare, though the whole earth bee tossed and turmoiled, & the Mountains be remooued, and fall into the bottoms of the Sea.* Psal, 45, 1, 2

Like as you vnderstand (sayth our Saviour) when the Figgetree, and all other trees beginne to bloſſome, and to bring forth theyr fruite, that then the spring time draweth neere at hand: euen so when yee shal see these things come to passe, then may ye perceiue that the kingdome of God is at hand. Then may ye open your eyes, and lift vp your head, because the day of our redemption approacheth. Luke, 21, 30, 31,

O how ioyful shall the good and

L 2

ver-

vertuous then be? howe well shall they thinke all theyr labours & tra-uailes employed? And contrariwise, how wofull and sorrowful shall the wicked be? and how sore shal they then condemne all the steppes, and waies of theyr sinfull liues?

Of the comming of the flood of fire be-fore the Iudgement: of the dreadful sound of the trumpet: of the end of the world: and of the resur-rectiō of the dead.

§. III.

AFter al these signes, shal the com-
ming of the Iudge approche
neere at hand; before whom there
shall goe an vniuersal flood of fire,
which shall burne and consume to
ashes al the glory of the world. This
fire shall be to the wicked a begin-
ning of their paine, and to the good
a beginning of theyr glory. Then
shall all the glory of the world haue
an end: then shall the mouings of
heauens, the course of the Planets,
and the generation of things cease.

then shall the varietie of times, with all other things that depende of the heauens, haue an end. And so Saint Iohn writeth in the Apocalips, That he saw a mightie Angell, clothed with a bright cloude, his face was lyke the Sunne, he had a Rain-bow for a crown on his head, his feete were lyke pyllers, of fire: of the which one hee set on the Sea, and the other vpon the land. And he saith, that this Angell listeth vph his arme towards heauen, and sware by him that liueth everlastingly, worlde without end, that from thencefoorth there should be no more time.

That is to say, that there shold be no mouing of the heauens, nor of any other thing that is gouerned by them; and (which is more then all this) there should be no place to repent vs for that wee haue doone amisse, nor any time or meanes to prouide for the life to come.

After this fire, there shall come (as the Apostle saith) an Archangell with great power and maiestie, and he shal sound a trumpet, 1, Thes. 4. 16. (to wit, a great & terrible voice) whose sound shal be heard ouer all the parts of the world, & with thys

Reue, 10, 1

An Archangell with the sound of a Trumpet, shal summon al Nations to the generall iudgement.

Trumpet he shall summon all Nations to come to the generall Iudgement.

S. Ierom.

Thys is that fearful voyce whereof S. Ierom speaketh, saying: *Whether I eate or drinke, or whatsoeuer I doe, mee seemeth alwaies that I heare that voyce sounding in mine eares, which shall say, Arise vp all yee that be dead, and come to iudgement,*

Who shal appeale from this summons? who shall be able to auoyde this iudgement? whose hart shall not tremble and quake for feare, at the terrible sound of this voyce. This voyce shall take from death all be spoiles, & cause her to restore againe all that shee hath taken away from the world. And so S. Iohn saith, that then *The Sea shall restore the dead bodies which it hath had, and likewise both Death and Hell shall restore all those bodies that they haue.*

Reu, 20, 13,

Nowe, what a wonderfull sight shall that bee, to see the Sea and the earth to bring forth in all parts such varietie of bodies, and to see so manie huge Armies, and so many sort and diuersities of Nations and people assembled together? There shall

the Alexanders appeare, there shall the Xerxes and Artaxerxes: there the Darijs and the Emperours of Rome, and the most mighty Kings and puissant Princes of the worlde, with another manner of habite and behauiour, and with other kinde of thoughts, much differing frō those that they had in this life.

To bee short, there shall all the *Great difference* chyl-
dren of Adam meete together, *ence shall be*
euery one to giue vp an account of *at the day of*
his owne life, and to be iudged ac- *resurrection,*
cording to his works. How-be-it, *betweene the*
although al persons shal rise againe, *bodies of the*
at that day, neuer to die any more: *iust, and the*
yet shall there bee a great difference *bodies of the*
between bodyes & bodyes. For the *wicked.*
bodyes of the iust shall rise verie
beautifull and bright as the Sunne:
but the bodies of the wicked, shall
rise very black and filthy, euen lyke
vnto death it selfe.

Now what a great ioy shall it be
then to the soules of the iust, to see
theyr desires nowe fully accompli-
shed? what a ioy shall it bee to see
themselues (after so long a banish-
ment) to be vnited & ioyned euer-
lastingly in company, with theyr

*Of the ioyful
meeting of
the soules &
bodies of the
iust, at the
day of gene-
rall iudge-
ment.*

most deere and louing bretheren:
with what ioy may the soule say the
vnto the body, ô my body & faith-
full companion, that hast holpen
me to gaine this Crowne, that hast
so often-times fasted, watched and
prayed, that hast suffered with mee
the trauell of pouerty, the crosse of
affliction, & the contradictions and
reproches of the world. How often-
times hast thou spared the meat frô
thine owne belly, to giue it to the
poore? how often hast thou lacked
clothes thy selfe, to cloth the naked:
how often hast thou renounced, &
lost thine own right & title, for that
thou wouldest not break peace, and
be at dissention with thy neighbor?
wherefore, it is meete that y^e shouldest
now be partaker of this heauē-
lie treasure, seeing thou hast holpen
me to gaine the same; & it is meet
that thou shouldest be my compani-
on in this my glory, seeing thou hast
been my companion in all my pains
and labours. Then shall these two
faithful friends bee ioyned together
in one subiect, not (as they were in
thys life) with contrary appetites &
desires: but with a league of perpe-
tuall

tua
ma
wh
Bre
Bu
and
of th
see h
there
wit,
rible
Th
ô beg
and l
natio
comp
art th
perfec
habita
of my
how c
delicat
flesh,
these p
yeeldin
Wha
whose
sinnes
this bo
fast aw

Thursday Morning. 229

tuall peace & conformity, so as they
may sing and say for euer: *Beholde Psal. 133, 1.*
what a good and ioyfull thing it is, for
Bretheren to dwell together in vnitie.

But contrariwise, what a heauines
and grieve shall it be then to y^e soule
of the damned person, when he shall
see his bodie in an vgly forme, as
there it shall be giuen vnto him: to
wit, blacke, filthy, stinking, and hor-
rible.

Then shall he say: *ô* cursed body,
ô beginning and ende o^f my paines *Of the sor-*
and sorowes: *ô* cause of my dam- *rowfull and*
nation. Now art thou no more my *griuous*
companion, but mine enimie: now *meeting of*
art thou no more my helper, but my *the soules &*
persecutor: now art y^e no more my *bodies of the*
habitation, but the chaine & snare *damned per-*
of my destruction. O cursed taste, *sons, at the*
how deerly doe I pay now for thy *day of gene-*
delicates and delights? *ral Iudge-*
ment. *ô* stinking
flesh, that hast thus brought me to
these painfull horrible torments, by
yeelding to thy lusts and pleasures.

What? alas! is this the body, for
whose sake I committed so manie
sinnes? were these the delights of
this body, that caused me vtterly to
cast away my selfe? was it for thys

L 5

stinking

stinking muck-hill, that I haue lost
for euer the Kingdome of heauen?
was it for this vile & filthy carkasse,
that I haue lost for euer the glory of
life euerlasting? O yee infernall Fu-
ries, rise vp now against me, & teare
and rent mee in peeces: for I haue
wel deserued these horrible torméts.
Cursed be the day of my vnfortunat
byrth, seeing my hap must be so mi-
serable, as to suffer euerlasting tor-
ments in the most horrible pitte of
hell fire, for so short pleasures and
delights.

These, and other more desperate
words, shal the damned soule speake
vnto that body, which she loued so
exceedingly in this trásitory world.
But tell me (ô miserable soule) why
doost thou nowe so much abhorre
that thing, which heere-tofore thou
louedst so well? Is not this flesh thy
deerely beloued? is not this the bel-
lie, which thou madest thy God? is
not this the face, which thou diddest
keepe so charily frō wind & sunne?
is not this y visage, which thou did-
dest paint with so many artificial co-
lours? are not these the armes & fin-
gers, which glistered with rings of
gold.

gol
not
sear
sea,
deli
a fin
riou
now
bath
so h
seem
Th
broth
worl
sures

Of th
requi
man
the su
a

NO
rai
gether
comm

Thursday Morning. 231

golde, bracelets and dyamonds? Is not this the body, for whose sake search was made both by land and sea, to furnish a table for it with all delicate and dainty dishes? to haue a fine and soft bed, to procure curious & costly garments? who hath now so altered thy affection? Who hath made thy body to looke now so horrible and vgly, which before seemed so faire and amiable?

Thou seest heere now (Christian brother) what end the glory of the world hath, with all the vaine pleasures and delights of the body.

*Of the strait account that shall bee
required of euery man, of the com-
ming of the Iudge: of the matter of
the iudgement: and of the witnesses
and accusers that shall bee
there against the
wicked.*

§. IIIL.

NOW, when al mankind shal be raised againe, and assembled together in one place, expecting the comming of the Iudge, then shall he

Act, 10, 42.

Note beere
the two com-
mings of
Christ: the
first was
with great
humilitie, &
the second
shall be with
great maiesty
and glory.

he (whom Almighty God hath appointed to be the Iudge ouer y quick and the dead) come downe. And like as at his first comming, he came with very great humilitie and meeknes, inuiting men vnto peace, & calling them to repentaunce: euen so at his second coming, he shall come with very great maiestie and glorie, accompanied with all the powers and principalities of heauen; threatening all those with the furie of his anger, that refused to vse the meeknes of his mercy.

Esay, 2, 19.

At this time, the feare and terror of the wicked shall be so great, That (as the Prophet Esay sayth) they shall seeke the clefts of stones, and the hollow places of the Rockes, to hide themselves therein: for the great feare they shall haue of the Lorde, and of the glorie of hys Maiestie, when hee commeth to iudge the worlde. To conclude, thys feare shal be so great, That (as Saint Iohn sayth) both the heauens and the earth shall flye from the presence of the Iudge, and shall finde no place where to hide themselves.

Reue. 21, 1.

At the day
of generall

Now, o ye heauens, why doe ye flye away? what haue ye done? why

are ye afraide? And if by the hea- *iudgement,*
uens, be vnderstood the blessed spy- *euē the blef-*
rits that are in heauen: o ye blessed *sed spirits*
spyrits, that were created and confir- *shall bee a-*
med in grace: why do ye flie away? *fraid, to see*
what haue ye done? why are yee a- *so great ma-*
fraid? Vndoubtedly, they are not a- *iestie and in-*
fraid for any danger that is towards *dignation in*
themselues: but they be afraide to *Christ the*
beholde in the Iudge, such a great *Iudge.*
maiestie and indignation, the great-
nes whereof shall be able to stryke
all the heauens with terrour and ad-
miration. When the Sea is outragi-
ous and tempestuous, euē he that
standeth safe vpon the shore, is in a
kinde of feare and admiration.

When the Father goeth like a Ly-
on about hys house, in punishing
his bond-slaue; his innocent sonne
is also afraide, although hee knowe
right wel, that his Fathers rage is not
bent against hym, but against the
slaue. Nowe what shall the wicked
doe at this time, when euē the iust
shal be so greatly afraid? If the hea-
uens flie for feare, what shal y^e earth
doe? and if those that be wholly spi-
rite doe tremble and quake: what
shall they doe that haue beene who-
lie

lie flesh?

And if (as the Prophet saith) *The Mountaines shall melt in this day before the face of Almighty God*, what stony hard harts then haue we, that (for all this) be nothing at all moued? If the goodly Cedars of Libanus be shaken, what shall become of the tender twigs of the Desart? what shall the seely Lambe doe, when the sturdie Ramme doth stoope & tremble, and if the righteous shal scarce lie be saued, where shall the sinner and the vngodly appeare?

Then shall the Romaines behold those hands, which they haue wounded with sharpe nayles, & that side, which they pearced with a speare; then shal the Iewes behold that blessed body, which they procured to be crucified, & let them say if it be not the same, which they reported that his Disciples had secretly stolne out of the graue. Thus shall the skarres of these woundes, be a witnesse of the redemption and remedy, which Almighty God sent into the world: thus shall they serue to iustifie the cause of Almighty GOD., and to leaue the wicked void of al manner
of

Thursday Morning. 235

of comfort and excuse, in that they refused the meanes of their redemption.

Then shall both Iewes and Romaines, haue good cause to be ashamed of their out-rage and crueltie: then shal they beginne to strike and beate vpon their breasts, in signe of lamentation: and not onely they, but *All Nations of the earth* (sayth our Sauour) *shal then weepe and lament.* They shall weepe, and yet the teares at that time wil not serue their turne: for in as much as they haue contemned the riches of his mercy, nowe they must abide the rigour of his iustice, and because they despised the sweetnes of his fauour, now must they feele the sharpnes of his indignation and furie. They shall bewaile their sins past, their shame present, and the torments that are to come. They shall bewaile theyr miserable hap, theyr vnfortunate byrth, and their cursed end.

For these (and many other) causes, they shall weepe and waile very bitterly, and as persons wholly dismayed and fettered in al parts, and without all manner of comfort and remedy: they

Mat. 24, 30.

they shall wring theyr handes, and strike themselves vpon their breasts.

*Our Sauiour
Christ the
Iudge shall
make a se-
paration be-
tweene the
good and the
wicked.*

Mat. 25. 33

Dan. 7. 9.

Then shall the Iudge make a diuision between the euil & the good: and place the Goats at his left hand, and the sheepe at his right hand. O howe happy and blessed shall those persons bee, that shall be thought worthy to haue a place among those elected Sheepe! O Lorde, I most humbly beseech thee, let mee haue tribulation heere in this world: punish me heere: cutte me in peeces heere: burne me heere, so that I may there be placed at thy right hande. Then shall the generall iudgement beginne to be solemnised: and the causes of each one shall be thoroughly scanned and examined: according as the Prophet Daniell wryteth in these wordes; I stood (saith he) attentiuely, and I sawe certayne seates sette in theyr places, and the auncient of yeeres sate downe, whose garment was white as snowe, and the haire of his heade lyke the pure wooll. The throne wherein he sat, was like flames of fire, and the wheelles thereof like burning fire. And a riuer of raging fire issued and came forth from before him.

Thursday Morning.

237

him. Thousand thousands were attendant to serue hym, and tenne hundred thousand thousands stooode wayting before hym; &c. I beheld all this in the vision of the night, and I saw one coming in the cloudes, who seemed to bee the sonne of man. Hetherto are the words of the Prophet Daniel. Where vnto S. Iohn addeth, and sayth: I sawe all the deade (both great and small) standing before this throne, and there the bookes were opened: and another booke opened, which is the booke of lyfe, and the dead were iudged according to the contents in those bookes, according to theyr workes.

Apo. 20, 12

Beholde heere (deere Christian brother) the measure whereby thou shalt be iudged. Beholde heere the taxe and prices, whereby all things that thou doost shall be valued and esteemed; and not by the fond iudgment of the world, which haue the false and counterfeit waights of Canaan in theyr hands, in whose balance vertue & vice are iudged to be of small weight and account. In these bookes are wrytten all our whole life, and that with such care and diligence: that a worde hath no sooner

Osee, 12, 7.

ner

ner passed thy mouth, but it is forth-
with noted, and sette in his proper
register.

Iob, 31, 4.

Of what
things we
must giue
an account.

Mat. 12, 36.

But of what things (trow ye) will
the Iudge require an account of vs?
O Lord (saith Iob) *thou hast numbred
all the steppes of my lyfe*. Certainlie,
there shal not be so much as one idle
word, nor one onely thought, where-
of an account will not be required
in that iudgement. Yea, & not one-
lie of those things that wee cyther
thinke or doe; but also of those that
we leaue vndoone: of such things
I meane, as we are bound to doe.
If thou say at the day of Iudgement:
O Lorde, I haue not sworne: the
Iudge will aunswere, that thy sonne
or thy seruauant hath sworne, whom
thy dutie was to haue chastised, and
corrected. And we shall giue an ac-
count not onely of our euill workes,
but also euen of our good workes,
with what intention, and after what
manner we did them.

Gregorie.

Mat. 12, 36.

Finally, as Gregory sayth, *An ac-
count shall there bee required of vs, of
euery poynt and moment of our lyfe,
how and after what sort we haue spent
them*. Considering therefore, that
such

such a
red o
that
truth
such
doe?
ance?
swad
midd
and d
Ho
those
to fea
seare
cause
seare
man,
fed o
and y
great
at the
sayd
God c
begin
answ
Su
ceede
troub
he:
haue

such a strait account shall be required of vs, how happeneth it, that we that belecue this as a most certaine truth: doe neuerthelesse lyue with such securitie, and negligence as we doe? Wherein doe we put our affiance? where-with-all doe wee perswade and flatter our selues, in the midst of so many dreadful perrils and daungers?

How commeth this to passe, that those persons, that haue most cause to feare this dreadfull day: doe least feare it? and those that haue least cause to feare it, doe liue in greatest feare thereof? Holy Iob was a iust man, (for so Almighty God witnessed of him with his owne mouth,) and yet (for all this) hee lyued in so great feare and dread of his account at the day of Iudgement, that hee sayd: *What shall I doe when Almighty God commeth to iudge? and when hee beginneth to question with mee, what answer shall I make vnto him?*

Iob, 2, 3.

Iob, 31, 14.

Surely, these be words that proceede from a very sore afflicted and troubled hart. *What shall I doe?* saith he: as if he had sayd; One care I haue that troubleth me continually;
one

one naile I carry alwaies fixed in my hart, that wil not suffer mee to take any rest. VVhat shal I do? whether shall I goe? what aunswere shall I make, when almighty God shall enter into iudgement with me? But o holy and blessed man Iob, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou

Iob, 29, 15,

he that sayd: *I haue bene a Father vnto the poore, an eye vnto the blinde, & feet vnto the lame?* Art not thou he that said: *that in all thy life time, thy hart neuer reprocued thee of any wicked deede?* Now being a man of

Iob, 27, 6,

so great innocencie, why (o holie Iob) art thou thus afraid?

(Truely the cause is, for that thys holy man knew right well, that Almighty God looked not with fleshy eyes, and that he iudged not according to the iudgement of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of almighty God is very abhominable. Thou art (o holie Iob) very iust in deede, yea euen for this cause thou art very iust, because thou liuedst in so great feare. Thys feare of this holy man Iob, my deere

bretheren,

breth
curit
throw
which
spect
count
refrai
or bre
deuou
heere
doe o
and t
yea, a
also.

VV
cient
those
scholl
him f
ing as
yeeld
befor
yet (n
to lau
that t
nestly
could
Nor
nesses
halfe.

brethren, condemneth our false security. These words of his, overthrow our vaine confidence. For which of vs hath at any time, (in respect of this care of our dreadful account at the day of iudgment) once refrained from his dinner or supper, or broke his sleepe? Whereas those deuout godly persons, that thinke heere-vpon as they ought to think, doe oftentimes loose theyr sleepe, and their appetite to theyr meate, yea, and sometimes more then that also.

Ve read in the liues of the aun-
cient holy Fathers, that when one of
those holy men sawe one of hys
schollers laughing, hee reprehended
him for it, and sayd: What? know-
ing as thou doost, that thou must
yeeld an account to almighty God
before heauen and earth, art thou
yet (notwithstanding) so bolle as
to laugh? This holy father thought,
that that man which looked ear-
nestly for this dreadfull account,
could hardly laugh.

Now, as touching accusers & wit-
nesses, there shal not want in this be-
halfe. For our owne very consciences

ces shal be witnesses, and cry out against vs: all creatures which wee haue abused, shall bee witnesses against vs: and aboue all, the Lorde himselfe whom wee haue offended, shall be also a witnes against vs: as he himselfe hath signified by one of his Prophets, saying: *I wil be a swift witnes against Enchaunters, adulterers, periured persons, & against those that seeke cauils to defeate the labourer of his day wages, and against them that doe euill intreate the widdow and Orphan, and oppresse pylgrims & strangers. For they doe not feare me, sayth the Lord.*

Mala, 3, 5,

*The deuill
shall accuse
the wicked
at the day of
Iudgement.*

Neither shal there want accusers against the wicked. For the deuill himselfe shalbe a sufficient accuser: who as S. Augustine writeth, shall alceage very exactly before the Iudge his right and title, and shal say vnto him; O most iust and righteous Iudge, thou canst not of iustice, but giue sentence and adiudge these wicked traytors to be mine: forsomuch as they haue been awaies mine, and haue in all things fulfilled my will. Thine they were, (I graunt,) because thou diddest create them, and
make

Thursday Morning. 243

make them after thy Image & likeness, and redeeme them with thy blood. But they haue defaced thy Image, and put on mine, they haue refused thine obedience and embraced mine; they haue despised thy commaundements, and obserued mine; they haue liued with my spirit; they haue imitated my workes; they haue walked in my steps, & in each thing haue folowed my counsels. Consider how much more they haue beene mine then thine, as appeareth heerein, that notwithstanding I gaue the nothing, I promised them nothing, nor layd my shoulders on the Crosse for the; yet haue they alwaies obeyed my commaundements, and not thine. If I commaunded them to sweare and forswear, to robbe and to kill, to commit adulterie, fornication, simonie, and vsurie, and to denie thy holie Name; all this they did willingly & with great facilitie. If I commaunded them to bestow their lands, their goods, their life and their soule, for a poynt of honour and estimation, which I perswaded them in any wise to maintaine, or for a false delight where-

where-vnto I inuited them; they did
 forth-with very willingly hazard all
 this for my sake. But for thee, that
 art theyr God, their Creator, & their
 Redeemer, that gauest them theyr
 landes, their goods, their health and
 lyfe, that hast offered vnto them thy
 grace, and promised them thy glory,
 and aboue all this, hast suffered most
 cruell death vpon the Crosse for they
 they neuer tooke the least paine and
 labour in the world. Howe often
 times hast thou come to their doores
 in great pouertie, nakednes and full
 of sores? And what almes haddest
 thou of them, but a way-ward an-
 swere, and shutting theyr doores in
 a great furie and anger vpon thee,
 they being then more careful to feed
 theyr hawkes, theyr dogges, & their
 horses, and to cloth theyr wals with
 hangings of tapeffarie, silke & gold,
 then to relieue, clothe & help thee.
 VVherefore, seeing thou art a most
 iust Iudge, and knowest that thy
 is most certainly true; the verie or-
 der of iustice requireth, that they
 should be nowe punished for theyr
 iniuries, and contempts doone to
 great a Maiestie.

9
 Iudg

N

Iudge
 senter

Depar

fire, w

his ang

me not

gave m

shal th

and th

Now,

an inte

will be

they sh

words

The

Mount

pon th

them;

and ren

ous mo

¶ *Of the terrible sentence that the
Iudge shall then pronounce against
the wicked.*

§. V.

NOVV this accusation beeing
found most true, Christ (the
Iudge) will pronounce that terrible
sentence against the wicked, saying;
Depart yee cursed into the euerlasting
fire, which is prepared for the demill and
his angels. For I was hungry, & ye gaue
me not to eate: I was thirsty, and yee
gaue me not to drinke. &c. And then
shal the good goe to life euerlasting,
and the wicked to fire euerlasting.
Now, who is able to expresse, what
an intollerable anguish and grieffe it
will be to the damned persons, whe
they shall heare those most terrible
words pronounced against them?
There shall they cry out to the
Mountaines, to come and fall vp-
pon them, and to the hills to couer
them; there shall they blaspheme,
and renye, and open their sacriligi-
ous mouthes, euen against almightie
M. God,

Mat, 25, 41,

God; there shall they continually curse the day of their birth, & their vnhadpy state; there shall their day wholly end; there shall their glorie be finished; there shall their prosperity be vtterly extinguished, and ouerthrowne; there shall the day of their horrible paines and griefes begin in theyr bodies, to continue for euer and euer. As S. Iohn signifieth in his Apocalips, vnder the name of Babilon, in these words.

Apoc, 18.

The Kinges of the earth shall weep and waile ouer themselves, that haue enioyed the pleasures & delights of Babilon, & haue committed fornication with her, when they shall see the smoke that riseth vp from their torments, and they shall endeouour to keepe themselves a farre off, for feare of them, and say, Woe, woe, be vnto that great Citty of Babilon, for in one houre is her iudgement come. And the Merchants of the earth shall lament, because now there shall bee none to buy their merchandizes of gold and siluer, & precious stones. And they shall lament ouer her, & say, Woe, woe, be vnto that great Citty, that was clothed with garments of purple, scarlet, silkes, and veluets, and was couered

Thursday Morning. 247

ouer with gold and precious Stones, for
in one houre, all this great riches shall
perish and come to naught.

Wherefore (ô deere Christian bre-
ther) if this must passe in this wise,
let vs provide for our selues (I be-
seech you) whilst we haue time here
in this life, & let vs follow the coun-
sell which he giueth vs, who would
rather bee our Aduocate then our
Iudge, & there is none that know-
eth better what is requisite for that
day, then he who must be the Iudge
of our cause. Christ the our Iudge
teacheth vs briefly, what we ought
to doe, in these words; Take heede
(sayth hee in the Gospell of Saint
Luke, chap, 21, ver, 34, that your hearts
bee not burthened with ouer-much ea-
ting and drinking, and with the cares
of this lyfe: and beware that that
suddaine day come not vpon you at vn-
wares. For it shall come like a snare,
vpon all them that dwell vpon the face
of all the earth. And therefore watch
and pray at all times, that ye may bee
worthy to be deliuered from all these
troules that are to come, and that ye may
appeare before the Sonne of man.

Now considering this my deer bre-
theren,

Christ is our
Aduocate
during the
time we liue
heere: but
after our de-
parture out
of this life,
he is no lon-
ger our Ad-
uocate but
our Iudge.
For then the
time is past,
of dealing a-
ny more by
an aduocate
with almigh-
tie God, be-
cause the
whole pro-
cesse of all
our life, is
already then
come to an
end: & then
wee bee to

haue foorth-
with a defi-
nitine sen-
tence therof,
according to
our works.

2^d Cor, XI,
31.

theren, come (I most hartlie pray
you) and let vs arise, whiles we haue
tyme, out of thys so heauie sleepe,
before that darke night of death fall
vpon vs, and before thys dreadfull
day come, wherof the Prophet Ma-
lachie in his thirde Chapter sayth:
Nowe he cometh, and who dare
abide his comming? and who shall
be able to behold the day thereof?
Vndoubtedly, that man shall be a-
ble to abide this dreadfull day of
Iudgement, that shall preuent the
Iudge & iudge himselfe before hand
according as Saint Paule forewar-
neth and counselleth vs, saying: If
we would iudge our selues, wee should
not be iudged.

Medi-

of hell,
it were
vnder t
pit full
darke C
terrible
none o
but one
hellish to

Meditation for Friday Morning.

Of the paines of hell.

¶ This day (after thou hast duly prepared thy selfe) thou hast to meditate vpon the paines of hell: to the intent, that as well by meanes of this meditation, as by the former, thy soule may be the more confirmed in the feare of God, and abhorring of sinne.

THE paines of hell are to be conceiued vnder some such corporall formes and similitudes, as the Scripture hath taught vs. As for the place of hell, we may imagine it to be (as it were) an obscure and dark Lake vnder the earth, or a passing deepe pit full of fire, or as a horrible and darke Cittie, wholly burning with terrible flames of fire: in which none other noyse were to be heard, but onely the furious raging of hellish tormentors, and ruthfull la-

Mat, 8, 12,
Mat, 22, 13,
and 25, 30.

How wee
must ima-
gine the
place of hell
to be.

M. 3. men-

mentations of the damned persons, tormented with continuall weeping and wailing, and gnashing of teeth.

1 Of two principall paines
in hell.

NOW, in this cursed place there bee two principall kindes of paines, the one (which the Diuines call *Panam sensus*) a sensible paine, and the other *Panam damni*: the paine of the losse of all losses. As touching the first paine, to wit, the paine of sence, consider, that there shalbe no sence, neither within, nor without a man, but that it shal suffer his proper torment. For like as the wicked haue offended God with all their members & senses, and haue made armour of the all to serue sin, euen so wil he ordaine, that they all shal there be tormented, each one of them with his peculier torment, and pay according to his desert.

Pana sensus.

Each part of
the bodies of
damned per-
sons, shall be
tormented
with his pe-
culier tor-
ment.

Eyes.

Eares.

Nose.

There shal the wanton and lecherous eyes be tormented, with the terrible vgly sight of deuils; the eares, with the confusion of such horrible cries and lamentations, as shal there be heard; the nose, with the intoler-

lera
som
rau
tou
bod
the
with
sent
min
vnde
bene
are to

2 Of

F In
and
be im
vpon
Grego
intoller
worme
and a n
be abid
nes, wh
friends
and des
Now
least of
lera

lerable stench of that filthy & loth-
some place; the taste, with a most *Taste.*
rauenous hunger and thirst; the
touching, & all the members of the *Touching.*
body, with extreame cold and fire;
the imagination shal be tormented,
with conceiuing of the griefes pre- *Imaginatio.*
sent; the memorie, by calling to
minde the pleasures past; and the *Memorie.*
vnderstanding, by considering what
benefits are lost, and what miseries *Vnderstan-*
are to come. *ding.*

*2 Of the torments of the inward sen-
ces, and powers of the
soule.*

FInally, there shall all the miseries
and torments (that possibly may
be imagined) bee heaped together
vpon the damned persons. For as
Gregorie saith: *There shall bee colde* *Gregoris.*
intollerable, fire vnquenchable, the
worms of conscience that cannot dye:
and a most horrible stench that cannot
be abidden: there shalbe palpable dark-
nes, whips of tormentors, vision of foule
fiends & vgly demils, confusion of sins,
and desperation of all goodnes.

Nowe, tell me (I pray you) if the
least of all these paines that are suf-

fered heere in this world, though it were but for a very small time, doe seeme notwithstanding so intollerable a thing: what shall it be to suffer there at one time, all these multitude of horrible torments, in all the members and senses both inward and outwarde? and that not for the space of one night alone, nor of a thousand nights, but for euer and euer, during infinite worldes. VVhat sence, what words, what iudgement is there in the worlde, that is able to conceiue & expresse this matter as it is in deede?

3 *Pæna damni* : to wit, the paine to be deprived for euer of the sight of Almighty God.

Pæna damni, to wit, the paine to be deprived for euer of the sight of Almighty God.

AND yet this is not the greatest paine that is there suffered: for there is another paine farre greater (without any comparison) then all these: to wit, the paine which the Diuines tearme *Pæna damni*, the paine of losse or deprivation, which is, to be deprived of the sight of Almighty God, & of his glorious companie for euer and euer. And albeit this paine be cōmon to al the damned

ne
me
ha
the
feli
Ch
bee
na
per
ter
tain
so sh
ued

4 In
there
port

TH
ne
ned
payne
paines
also su
of his
kinde
another
couer
rous;

ned persons: yet shall it bee much more grieuous vnto them, that haue had better meanes and opportunity then others, whereby to enioy this felicitie. As namely, all counterfeit Christians, to whō the Gospell hath beene preached: and especially, all naughty Religious or Ecclesiasticall persons, who as they haue had greater meanes & prouocations, to obtaine this euerlasting felicity; euen so shall they be more vexed & grieved for the losse thereof.

4 In hell besides the generall paines, there bee also particuler paines, proportionable to the qualitie of euery sin, not forgiven in this life.

THEse are the paines that doe generally appertaine to al the damned. But besides these generall paynes, there bee other particuler paines, which euery one of the shall also suffer, according to the qualitie of his sinne. For there shall be one kinde of paine for the proude man, another for the enuious, one for the couetous, & another for the lecherous; and so in like manner for all

M 5 other

other finnes.

In which punishment, the wisdom and iustice of Almighty God shall wonderfully appeare, in that among such an infinite number of finnes and sinners; hee shall be able to iudge very perfectly al the excelsse of each one, and shall measure vnto them (as it were in a ballance) the paynes proportionable to their sins.

Prou, 16, 11 *As the VVise man saith: The iudgements of the Lord are by weight and measure.* O what a dolefull thing shall it be to the wicked, when they shall see, how almighty God wil then pay them home in the very ioyns?

And what a delight shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allotting paines & torments, among such a great multitude of finnes? There shall the paine be taxed according to the pleasure and delight receiued; and the confusion, according to the presumption and pride; the pouerty, according to the superfluitie and aboundance; the hunger and thirst, according to the gluttony and delicate daintie fare in their life past. And in this wise dyd almighty

The paine in hel shall be taxed, according to the pleasures and delights receiued in this world.

alm
tie
men
late
ding
poy
agai
from
whic
hath
ber p
prop
wayl

5
VN
the
uerla
is (as
them
some
haue
thing
to be
payne
ease, n
on, no
they w
neythe

almighty God cōmand that naughtie woman to be punished, which is mentioned in the Apocalips, vvho sate vpon the waters of the sea, holding a Cuppe in her hande full of poysoned pleasures and delights : against whom vvas thundered out from heauen that terrible sentence, which sayde : *Looke howe much shee hath extolled her selfe, and enioyed her pleasures and delights : euen so proportionably giue her torments, and wayling, and lamentation.*

*5 The eternitie of the paynes
in hell.*

VNto all these paines & torments, there is added an eternity or enerlastingnes of suffering the, & this is (as it were) the seale and key of them all, for all the rest were yet some-what tollerable, if they might haue some end, forasmuch as nothing is great that hath an end. But to be tormented with most horrible paynes, that haue neither end, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish and haue an ende ; neyther the paynes, nor he that giueth :

ueth the, nor hee that suffereth them, but to be (as it were) a perpetual banishment, neuer to be remitted, this is a matter able to make a man besides himselfe, that should consider it deeply, & with good attention.

Of thys eternitie, and euerlasting suffering of these paines & torments in hell, commeth that horrible hatred which the damned haue against almighty God, and those blasphemies, which they shall vtter with great despightful rage against him.

For when they shalbe in vtter despaire of his amitie and friendship, when they shall know that they shall neuer bee receiued againe into his grace and fauour, and that none of all theyr most grieuous & horrible torments, shall euer bee diminished or asiwaged: again, when they shall consider, that Almighty God is hee that doth thus torment and punish them, and that it is he that fettereth them from aboue, & keepeth them prysoners in that fierie tormenting chayne, they will be in such an exceeding anger and rage against him, that they will neuer cease day nor night blaspheming his holy Name.

The

*The first Treatise, of the consideration
of the paynes of hell: wherein the for-
mer meditation is declared more
at large.*

THE consideration of the paynes
of hell, is greatly profitable for
diuers and sundry respects. First, it
mooueth vs patiently to beare the
afflictions of this lyfe; when wee
consider, that vvee are chastened
and corrected heere, least we should
be cōdemned in the world to come.

And heereof it is, that the Saints
of GOD haue cheerefully suffered
the crosses and calamities, that were
inflicted vpon them, knowing that
they are the way to the kingdome
of heauen, and that the light afflic-
tion which they suffer heere for a
tyme, causeth vnto them a farre
more excellent and eternall weight
of glory.

Thys consideration helpeth vs to
ouer-come the temptations of the
enemy, when (at the first entry of a-
ny euill thought) we do forth-with
call

*The conside-
ration of the
paynes of hel,
mooueth vs
to sustaine
the afflictions of thys
life.*

1, Cor, 11,

32,

Heb, 11, 35,

2, Cor, 4, 14

The consideration of the paines of hell, helpeth vs to ouer come the temptatiō of the dewill.

call to minde, the horror of these paynes. For by this meanes we doe quench the flame of the delight before it burne, with the remembrance of the horrible flames of hell fire, which shall burne euerlastinglie. According heere-vnto it is written of an auncient Father, that being (vpon a tyme) tempted by the enemy of mankind with an euill thought: he laid his hand vpon certaine burning coales, to try whether he could abide that little heate; and perceiuing that he was not able to abide it, he said vnto himselfe. What? if I cannot abide this little heate for so short a time: how shall I be able to abide the horrible fire of hell, which shall endure for euer and euer world without end?

The consideration of the paines of hell, helpeth to stir vp in our harts the feare of God.

This consideration helpeth also, to prouoke & stirre vp in our harts the feare of GOD, which is the beginning of wisdom, and the originall of charitie; and next (after charity it selfe) it is the greatest brydle we can haue, to keepe vs from all sinne and wickednes.

Above all this, this consideration helpeth (very much) to make vs to be

be a
mi
to v
it is
the
oper
com
Goo
pene
thing
Saiu
racle
there
doe
that
belee
lesse)
send
Ce
ter, t
other
great
from
for y
were
presen
woul
is also
doe n
preach

be afraide of fin, confidering what a miserable reward is ordained for it: to wit, death euerlaſting. Wherefore it is much to be meruailed at, howe the Chriſtians that doe belecue, and openly confeſſe this to be true: dare commit any finne againſt Almighty God. Two great wonders haue happened in the world in theſe kinde of thinges; the one is, that whereas our Sauour hath wrought ſo many myracles, as he did heere among men: there be yet a number of men that doe not belecue him; the other is, that of ſuch as be Chriſtians, and do belecue him: there be yet (neuertheleſſe) ſo many of them that dare offend hym.

Certainly it was a wonderful matter, that when our Sauour (among other wonders) had wrought that great miracle, in rayſing vp Lazarus from death, when he had been dead for y^e ſpace of foure dayes: yet there were many of them, that were there preſent at the dooing thereof, that would not belecue in him. And it is alſo wonderfull, that whereas men doe nowe belecue by reaſon of hys preaching, that there is payne and glory

The conſideration of the paines of hel, helpeth verie much to make vs afraid of finne.

John, 11,
45, 46.

glory euerlasting : all this beliefe & preaching notwithstanding, there be yet so many Christians that dare offend hym. It is a wonderfull matter to see, after so great myracles, so great infidelitie ; and it is no lesse wonderfull also to see, after so great fayth, such corrupt and wicked lyfe.

But because this proceedeth rather of the want of consideration, then of the want of fayth ; it is therefore a profitable exercise, to consider and weigh diligently those things y^e our fayth telleth vs : to the end, that by vnderstanding the grieuousnesse of the paines of hel, we may liue more warily, and be the more afraide to commit any sinne, whereby to deserue such great & euerlasting paines.

*Of two kindes of paynes that
are in hell.*

§. I.

AND although the paynes in hell be innumerable : yet they all in conclusion (as we haue sayde) are reduced to two, which are *Pœna sensus*, and *Pœna damni* : the payne
of

of se
pay
men
dam
to be
and
Th
an
dis
one
gure
of the
enorm
kinde
loue
ken
the p
sense
cōma
euen
it may
ormit
conte
leeling
seeing
God,
wise b
And b
the la
God)

of sense, and the payne of losse. The payne of sense, is that which tormenteth the senses and bodies of the damned; and the payne of losse, is to be depriued (for euer) of the sight and company of Almighty God.

*The payne
of sense.*

*The payne
of losse.*

These two kindes of paynes, are answerable to two enormities and disorders that are in sinne; whereof one is the inordinate loue of the creature, and the other is the contempt of the Creator. Now vnto these two enormities, doe aunswere these two kindes of paynes in hell. To the loue and sensual delight which is taken in the creature, doth aunswere the payne of sense: that lyke as the sense hath taken delight against the commaundement of Almighty God; euen so with the griefe of the paine, it may make recompence for the enormity of hys offence. And to the contempt of God, doth aunswer the feeling of God for euer-more. For seeing that man dooth first forsake God, reason it is, that he shold likewise be forsaken for euer of GOD. And because among these two euils, the last (which is the contempt of God) is without all cōparison greater

ter then the first, therefore the payne of losse, which is answerable to this iniquitie, is without all comparison far greater then the paine of sense.

Of the horrible fire in hell.

S. Augustine.

And to beginne nowe with the paynes of the outward senses. The first paine is the horrible fire in hell, which is of such a great vehement heate and strength, that (as S. Augustine sayth) *This fire heere in thy worlde (in comparison of it) is as it were but a painted fire.*

f.

This fire shall torment not only the bodies of the damned, but euen the soules also: and it shall torment them in such sort, that it shall not consume them. VWhich is so provided, to the intent that the paine may be euerlasting, and continue for euer and euer. The which euerlasting continuance (as S. Augustine saith) is wrought by a speciall miracle: for Almighty God (who hath giuen to all things theyr naturall properties) hath giuen this speciall property vnto the fire of hell; that it shal in such wise burne and torment, that it shal not consume.

The fire of hell shall burne, and torment, and neuer consume.

Consider then, what an intolerable payne it shall be to y^e damned,

to be alwayes lying in such an horrible & euerlasting tormenting bed, as thys is.

And that thou mayst the better conceiue the same, imagine with thy selfe, what a grieuous paine it wold be anto thee, if thou shouldest bee cast into a great scalding Caldron, when it boyleth most feruently & is in greatest heate, or into some hote glowing Ouen, such a one as that was which Nabuchodonozer caused to be set a fire in Babilon, the flames wherof ascended forty and nine Cubites in height. And heereby shalt thou haue some kinde of coniecture and gesse, of that raging hote fire which is in hell. For if the fire heere in thys worlde, which as wee haue sayd is (in comparison of that fire) but as it were a painted fire, yet doth so sore burne & torment; what shal that fire in hell doe, which is a very liuely tormenting fire indeede? Me thinketh it were not needful to passe any further in the consideration of the paynes of hell; but euen to leaue heere, if a man would stay himselfe a little while in consideration of this poynt, and make a pause heere, vntil
such

Dan. 3.

*Of the extreame cold
in hell.*

B

Iob, 24.

*The deuils
shall torment
the damned
persons, with
appearing
vnto them in
most horrible
shapes.*

such time as he hath considered this matter, as the thing it selfe requireth.

Vnto this paine is ioyned another directly contrary vnto it, although no lesse intollerable; that is, an horrible extreame cold, farre exceeding (without comparison) all the colde in this world, which shall be giuen (as a miserable refreshing) vnto those that burne in that raging fire. And they shall passe (as it is wrytten in Iob) from the snowy waters, vnto the fierie heates: that there might be no kind of torments wherof they should not taste, that would be tasting of euery kinde of wanton pleasure and delight.

And they shall not onely be tormented with extreame fire and cold, but also by very deuils themselves, which shall torment them with most horrible shapes of wilde beastes, and terrible Monsters, wherein they shall appeare vnto them. And they shall (with their most horrible and vglie lookes) torment the adulterous and lecherous eyes, & such as haue painted themselves with artificiall colours, to become the beautiful snares and nets of sathan.

Thys

Thys payne of the horrible and
 vgly sight of deuils, is farre greater
 then any man can imagine. For if it
 be euidently knowne vnto vs, that
 some persons haue lost their wittes,
 and that some haue beene also stri-
 ken starke dead, by meanes of the
 dreadfull sight or imagination of
 fearefull things: yea, and that som-
 tymes the very suspition thereof a-
 lone, hath caused many mē to trem-
 ble and quake in such sort, that the
 verie hayre of theyr heads dyd stare
 and stand vp an end: what shall the
 terrour and feare of that dark Lake
 be, which is full of so many horrible
 fiendes, and dreadfull hellish Mon-
 sters, as there the damned persons
 shall beholde with theyr eyes. And
 we may the better consider, how vg-
 ly and horrible the forme of the de-
 uill is, in that Almighty God hym-
 selfe describeth him vnto vs, by such
 terrible shapen in y^e holy Scriptures.
 As in the booke of Iob he saith thus.
*Who shall discover the face of his gar-
 ment? and who shall be so hardie as to
 looke into his mouth? and who shal open
 the gates where-with his face is couered?
 His teeth are terrible round about. His
 body*

Balena

Iob, 41, 4,

5, 6, &c.

bodie is as it were a shielde of steel, couered all ouer with scales, and thus so close riueted and ioyned together, that not so much as a little ayre can pierce through them. His neiſing is like a lightning of fire, and his eyes are glowing redde, lyke the eye-lids of the morning. He caſteth out of his mouth flakes of fire like burning torches: and out of his noſthrils reaketh ſmoke, as it were from a boyling potte. With his breath he is able to ſette coles on fire, and raging flames doe iſſue out of his mouth.

Now what a terrible ſight wil this be to the damned perſons in hell, to beholde ſuch an horrible and vglie Monster, as is heere figured vnto vs by theſe ſimilitudes.

*The noſe ſhal
be tormented
with an in-
tollerable
ſtench.*

Vnto the torment of the eies is added another very terrible payne, for torment of the noſe, to wit, an intolerable ſtench, which ſhall be there ordained to puniſh carnal & worldlie perſons, that vſed ſweete ſauours and perfumes ſuperfluouſly heere in this lyfe.

Eſay, 3, 16.

And ſo dooth Almightye GOD threaten by hys Prophet Eſay, ſaying; *Because the daughters of Sion are haunie, and walke with ſtretched*

out

out neckes, and with roling eyes, walking
and minsing as they goe, and making a
tinckling with their feete; because they
make ostentation of their pompe & riches
among the poore and naked: therefore
the Lord will pluck off their hayre from
their heads, with all their other prophane
attires, and giue them (in sted of their
sweete odours) horrible stench: and in
sted of their gorgeous girdle, a rope:
and in sted of their curled hayre, a bald
skull: and in sted of their stomacher, a
rough hayre cloth. Thys is the payne
that is due vnto the odoriferous sa-
uours, and gay ornaments of world-
ly men and women.

That we may the better conceiue
some-what of thys kinde of payne,
cōsider that terrible kind of torment,
which a certayne cruell Tyrant in-
uented to put men to death withall,
who tooke a dead body, and caused
it to be layde a-long vpon him that
was lyuing, and bynding the dead
bodie and the lyuing bodie very fast
together; he let them continue both
ioyned thus together, vntil such time
as the dead body had killed the ly-
uing body, with the filthy stench &
venim that issued from it.

Now

Now if this seeme to thee so horrible a torment, what a torment shall that be (trowest thou) that shall proceede from the stench of all the bodies of the damned, and from that abominable place, where the wicked shall remaine in a most horrible continuall stench for euermore.

There shall those words of Esay be verified, in euery one of the damned : *Thy pryde sinketh downe into hell, and there sell thy dead body : the worme is spread vnder thee, and the crawling wormes doe cower thee.*

The eares shall be tormented with hearing of horrible lamentations and blasphemies.

And if thys payne be appoynted for the nose; with what paynes shall the eares be tormented, wherewith greater sinnes are committed? The eares shall be tormented, with hearing of perpetuall horrible cries, clamours, lamentations, and blasphemies, which shall sound in y^e place. For like as in heauen there shall be none other sound heard, but onely a continuall Alleluia, and prayes of Almighty God : euen so shall there none other sound be heard, in thys infernall house of tormentors, but onely blasphemies, cursings, & bannings of Almighty God, and a dys-

ordered

ordered horrible melody of infinite iarring noyses, roring, crying, squeaking, and howling, at the terrible sound of the hammers, and strokes of the hellish tormentors, vwherein shall be such confusion, and varietie of noyses, such great howlings, and lamentations, among all of that miserable pryson: that all the noyse that was made at the destruction of Troy, or burning of Rome, was nothing in comparison of that, which shall bee heard among the damned in hell.

And that thou maist conceiue some-what of thys horrible payne, imagine with thy selfe, that thou diddest passe by a very great deepe valley, that were full of an infinite number of prysoners, some hurte, some wounded, and some sicke, and that they were all crying, roring, and howling, each one in horrible wise after his manner, both men & women, young and old: tel me (I pray thee) what wouldest thou think of thys so great roring and confusion? Nowe what may wee thinke of that most horrible crying and roring in hell, of such an infinite number of

N.

dam-

damned persons, which shal do nothing els but cry, rore, blasphemie, and renye Almighty God and his Saints euerlastingly? VVhat Galley is there in the worlde so ful frayght with runagates and bond-slaues, as that horrible place of hell is? These are the Mattins which there are sung: this is the miserable chappell of the Prince of darknes: these be his Musitions and singing men. O whose brother-hood and fraternitie shall all slaundersers and back-biters be, with all such as haue giuen ear to the lyes of the enemy.

*The tongue
and delicate
taste, shal be
likewise tor-
mented in hell.*

Luke, 16,

Neither shall the tongue and delicate taste faile of their torments in hell. For vvhath a great thirst was that, which the rich glutton (mentioned in the Gospell) suffered among the flames of his torments. VVhat dolefull cryes and clamours fordyd hee make to the holy Patriarch Abraham, requesting of him but one onely droppe of water, to cool his tongue that burned so terribly.

*Of the torments of the inward senses,
and powers of the soule.*

§. II.

ALL these paines of the outwarde senses of the body, are certainly very grievous: but the paines of the inward senses of the soule; shall be much more grievous. For those inward senses shall bee more or lesse tormented, according as the sinnes haue been more or lesse negligent in this life, in eschewing the occasions of sins. First of al therefore, the imagination shall there be tormented, *The imagination.* with such a vehement apprehension (most of those paines; that it shall not be able to think vpon any thing els, but onely vpon the paines that they suffer. For if we see by experience, that when a griefe is very intensiue and sharpe: we be not able (though we would) to separate our cogitation from the same, because the griefe it selfe occupyeth the imagination so vehemently, that it cannot think vpon any other thing, but onely vpon that which is the cause of our

N 2 griefe.

griefe. How much more may we assure our selues this to be true in hel, where the griefe & payne is (without all comparison) much more intollerable, then all the griefes and paines of this world? By this means therefore, shall the imagination continually quicken & renue the griefe, and likewise the griefe, the imagination; and so the torment of the damned person shall be renued and increased on euery side.

These shall be the continuall meditations of them, that would not (whyles they lyued) call to minde these paines. So as they that would not thinke vpon these paynes heere and so (by thinking vpon the) brydle theyr affections in thys life, shall suffer them there as a punishment for theyr offences.

The memorie.

The memorie shall likewise torment the damned persons, whē they shal there cal to remembrance, the old felicity & prosperous state; and withall, the pleasures and delights of the life past, for which they do the abide such horrible torments. Then shall they plainlie perceiue, how deerely they pay for theyr miserable gluttony

gluttony
and
for t
whic
delig
An
one o
sayth
ritie,
serie.
the p
worl
cal to
and a
whē t
danc
barren
shall n
drop o
when
ned in
into m
fumes
theyr
what t
very re
shall be
How
greater
pare th

gluttony and delicate belly cheere;
and what a sharpe saue is ordayned
for theyr daintie sugered morsels,
which seemed before so sweet and
delightfull vnto them.

Among all kindes of aduersities,
one of the greatest is (as a wiseman
sayth) to haue been once in prosper-
itie, and afterwards to fall into mi-
serie. Now when the rich and migh-
tie personages of thys transitorie
world, doe looke backwarde, and
cal to mind their former prosperity,
and aboundance of their liues past:
whē they see how (after that abun-
dance) there succeedeth such a great
barrennesse and dearth, that they
shall not haue so much as one onely
drop of cold water giuen vnto thē;
when they see all their pleasures tur-
ned into paynes, all their delicacies
into myseries, all theyr sweet per-
fumes into lothsome stenches, all
theyr musicke into lamentations;
what torment can be so great, as the
very remembrance of these things
shall be at that time vnto them?

Howbeit, they shall yet haue a far
greater torment, when they shal cō-
pare the continuance of their for-

The pleasures of this life are verie short, but the paines of hell are euerlasting.

mer pleasures past, with the continuance of their paines present: when they shall see, how theyr pleasures haue endured but a moment, whereas theyr paines shall endure euerlastingly, world without end.

Now, what a terrible grieve and anguish of minde shall that be vnto them, when (by casting theyr account) they shal perceiue, that al the whole time of their life was but a meere shadow of a dreame, and that for theyr wanton delights and pleasures, that were so quickly at an end, they shall suffer most horrible paines and torments, that shall neuer haue an end.

The vnderstanding.

These are the paynes that y^e damned persons shal suffer in the memorie, by calling to mind their former prosperitie. But the paynes which they shall suffer in theyr vnderstanding, when they shall consider the euerlasting glory that they haue lost, shall be farre greater. Heerof cometh that VVorme that is alwaies gnawing at their conscience: which (as the holy Scripture dooth so oftentimes threaten) shal lie day and night byting & gnawing, & feeding

The worme of cōscience.

cont

continually vpon the bowels of the damned persons. And as the worme breedeth in the VVood, and is alwaies eating the woode wherein it was bred, euen so this VVorme of conscience proceedeth of sinne, and is euermore struiing and setting it selfe against the same sinne, whereof at the first it was ingendered.

This worme of conscience, is a certaine despite and raging repentance, which the damned shall haue for euer and euer, when they shall consider what they haue lost: and what good opportunitie & meanes they haue had in this life, not to lose it. This opportunity shall continually be before theyr eyes, and this worme of conscience shall be alwaies gnawing theyr bowels, causing the to vse this or the like complaint.

O what an infortunate wretch am I, that had time and opportunity to gaine that so blessed state, which Saints and Angels doe enioy in the kingdome of heauen: and woulde not vse the benefite thereof? Alas, alas, a time there was whē this felicitie was offered vnto me, & I vvas exhorted and desired to receiue it,

yea, it was frankly giuen vnto mee,
 and I would not accept it. For the
 onely acknowledging of my sinnes
 with sorrow and contrition: they
 had beene all forgiuen mee; for the
 onely asking of forgiuenes of Al-
 mighty God, it had been graunted
 mee. For the onely giuing of a cup
 of colde water to the poore, I had
 had life everlasting graunted vnto
 mee. And now alas (curfed Caytife
 that I am) I shall fast for euer, nowe
 as shall I weepe and waile for e-
 uer, and all shall be for euer, and all shalbe
 without any fruite.

Ow idle and wickedly hath
 I away, which shall
 be? VVhat great
 benefit shall I of the world, that
 might all lose me to hazard and lose,
 the everlasting felicity and blisse of
 heauen? Although the world shold
 haue gyuen me all the rich offices,
 Mannors, Lord-ships, Kingdoms,
 pleasures and delights that it had;
 although I might haue enioyed the
 so many yeeres as there be sands in
 the Sea: all this were nothing, in
 comparison of the least payne and
 torment

torment which I now heere alas do
suffer. And whereas I haue not had
the true fruition of any of these
things, but onely a little shadow of
a fugitiue vaine pleasure: for thys
must I now suffer euerlasting horri-
ble torments heere in hell. O vn-
happy pleasure; ô cursed change;
ô vnfortunate houre and moment,
wherein I thus blinded my selfe; ô
what a blinde Buzzard haue I been,
ô what a miserable wretch and vil-
lanous Caitife am I; ô a thousande,
yea, a hundred thousand times vn-
happy, that haue so fondly decei-
ued my selfe.

Curfed be he that deceiued mee;
curfed be hee that should haue cor-
rected me, and did not. Curfed bee
my Father and Mother, that so wan-
tonly brought me vp: curfed be the
mylke that I sucked; curfed be the
bread that I did eate, & the life that
I haue lyued. Curfed bee my byrth
and my natiuitie, and curfed bee all
creatures, that were any helpes or
meanes to bring me to any beeing.
O how happy & fortunate are they,
that had neuer any beeing, and they
that were neuer borne. Happy are

the vvombes that neuer conceived,
and happy are the breasts that neuer
gaue sucke.

*The damned
in hell, shali
curse all cre-
atures, that
haue beene
the cause of
theyr dam-
nation.*

After this sort shall the miserable
damned wretches curse and ban all
creatures, & chiefly them that were
the cause of theyr damnation. The
Father and the sonne being fast ma-
nicked together, in the midit of those
great and horrible flames, shal curse
one another with most furious rage
and despite. Then shal the Father
begin to say vnto his sonne; Cursed
be thou my sonne, for I to leaue thee
welthy and rich, became an Vsurer,
and for vsury am I now heer in hell
damned. Then shall the sonne like-
wise say vnto his Father: Cursed be
thou my father, for that thou imagi-
ning to enrich me, hast been y cause
of my damnation, in that thou did-
dest leaue me euill gotten lands and
goods, and I for the wrongful kee-
ping of them, and not making due
restitution to the right owners, am
heere now alas damned euerlastingly.
Aboue all thys, how great shall
the paines and torments, of the ma-
licious and euill disposed wil of the
damned be: There shall bee in the
will,

*The euill dis-
position of
the will of
the damned,*

will,
licio
Alm
shal
ing
the v
we f
O
The
shall
sume
shall
Th
abho
migh
and
that
with
furie
wou
migh
migh
they
keth
and
ment
drea
Th
in w
ethe

will, a continuall & outragious malice against the
 licious enuie, against the glory of glory of God.
 Almighty God and his Elect, which
 shal be euer-more byting & gnaw-
 ing at theyr entrailes, no lesse then
 the worrne of conscience, whereof
 we spake before.

Of this paine sayth the Psalme:
*The sinner shall see and be angry: hee
 shall gnash with his teeth, and con-
 sume. And the desire of the wicked
 shall perrish.*

Psal, 112, 10

They shall haue also such a great
 abhorring and hatred against Al-
 mighty God, because hee detayneth
 and punisheth them in that place;
 that like as a madde dogge strooken
 with a speare, turneth again in great
 furie to byte and gnaw it; euen so
 would the damned persons (if they
 might possibly) teare and rent Al-
 mighty G O D in peeces: because
 they knowe that it is hee, that pric-
 keth them with his terrible speare,
 and that it is he, that striketh & tor-
 menteth them from aboue, with the
 dreadfull sword of his iustice.

*The malice
 and hatred
 of the dam-
 ned against
 Almighty
 G O D.*

They haue also a great obstinacie
 in wickednes: for they are not sorie
 either because they are wicked, or
 because

*The great
 obstinacie
 of the dam-*

ned in theyr
wickednes.

because they haue been wicked, but rather they wish that they had been worse. And if they be sory for their wicked life, it is not for any loue they beare vnto almighty God, but for the loue of themselues, that so they might haue escaped these horrible torments, if they had liued otherwise.

The perpetu-
all desperati-
on of the
damned.

Besides this, they haue also a perpetuall desperation: for that they thinke so euill of Almighty God, and of his mercie; that they haue no manner of hope therein, that euer hee can pardon them: and also for that they knowe for certaine, that theyr most grievous paines and torments shall neuer haue any mitigation or end.

Thys is the cause of their so horrible blasphemies, and of theyr despitefull raylings against Almighty God. For as they haue no hope in him, so doe they seeke to be reuenged of him as much as they can, with theyr out-ragious and malicious rayling tongues.

of the
diu

W

fed:
fere
certa
paris
to sp

Co

payn

such

befo

noth

this

we h

taine

of th

there

pain

befo

paris

othe

reaso

of

*Of the payne which is tearmed by the
diuines, Pœna damni: that is, the
payne of losse of Al-
mighty God.*

§. III.

WHO would thinke, that after all these paines here before rehearsed: there were yet more to be suffered? And yet (neuerthelesse) it is certaine, that all these paines, in comparison of that which we haue now to speake of, are as it were nothing.

Consider then what a wonderfull payne this is like to be, seeing that such horrible torments as we haue before mentioned: may be termed nothing, if they be compared with this torment. For all the paines that we haue hetherto spoken of, appertaine (for the most part) to the paine of the sense. But besides all these, there is yet another payne, called the paine of losse, (which we touched before) the which without all comparison is farre greater then all the other, as it may well appeare by this reason. For payne is nothing els, but
— onely

paine

The losse of
Almightie
God, is the
greatest

only a priuation of some good thing that was eyther had, or in hope to be had. Nowe the greater this good thing is, the greater is our payne and grieve when wee haue lost it. As it appeareth plainelie in the losse of temporall things, the which the greater they are in value, the greater is the grieve y they cause. Now the, considering that Almighty God is an infinite good thing, & the greatest of all good things; it followeth necessarily, that the wanting of him shal be an infinite miserie, and the greatest of all miseries.

of the
reasonable
soules.

S. Chrysostome

Besides this, Almighty God is the center of the reasonable soule, and the place where it hath hys perfect rest. And thereof it commeth, that the seperation of the soule from Almighty God, is the most greuous and paynesfull seperation of all that may possibly be deuised. And therefore S. Chrysostome saith: *That if a thousand fires of hell were ioyned together in one, they should neuer be so great a payne to the soule, as it is to the soule to be seperated (in this wise) from Almighty God.*

It is not possible for any man to expresse

expresse by wordes, the exceeding greatnes of thys griefe. That separation that is wont to happen in time of warre, when the sucking babes are taken frō their mothers breasts, is nothing in comparison of the perpetuall diuision & separation, which shal be from the fruition of Almighty God.

And that thou maist vnderstand some-what heereof, consider what a horrible kinde of death that was, which certaine Tyrants caused some of the Martyrs to be put vnto. They caused two toppes or great boughes of two great trees, to bee hewed downe violently to the ground, and at the two ends of them, they commaunded the feete of the holy Martyr that shoulde suffer death to be bound, thys done, they commaunded that the two boughes shoulde suddainly be losed with all violence, and that when they should recoyle and mount vp againe to their naturall places, they should hoýse vp the bodie on high, and so rent and teare it a-sunder in the ayre, each one of the boughes carrying with it y part of the body, that was bound vnto it.

Now

None if this cruell seperation of the parts of a mans body one from another, seeme so great a torment: what a torment thinke ye shall that when the soule shall be seperated from Almighty God? which is not a part, but the whole of our soule, especially seeing the separation and torment must endure, not onely for so finall a time, as whilest y^e boughes of a tree may ascend frō the ground vp on high; but so long as God shall be God, which is for euer and euer, world without end.

Of the particuler payne of the damned in hell.

§. IIII.

Certaine peculiar paines are also particularly appointed vnto euery damned person in hell.

BESIDES all these paynes before rehearsed, there be yet diuers and sundry others. For these paynes are generall, and common vnto all the damned in hell, but ouer and besides these, there are certaine other paines, that be particularly & especially appointed and proportioned to euery damned person, according to the qualitie of hys sinne. As the Pro-

phet

phet E
Mea)
sure, f
in his
Thys
ling a
might
Th
blene
nith te
sting
measu
propo
ble to
therei
Gods
when
the da
the qu
Aff
saith)
nisthe
slothf
ked w
needl
ted w
thyrs
liuers
stinki
shall

Friday Morning.

285

phet Esay signified, when he sayde:
*Measure shall be given against mea-
sure, for so hath the Lord determined
in his hard hart, in the day of his heat.*

Esay, 27, 3.

Thys heate signifieth the enkende-
ling and furie of the wrath of Al-
mighty God.

The hard hart signifieth the terri-
blenes of hys sentence, that shall pu-
nish temporall offences with euerla-
sting paynes. The measure against
measure, shall be the quantitie and
proportion of the payne, aunswera-
ble to the qualitie of the offence. For
therein shall the beauty and order of
Gods iustice wonderfully shew it self,
when hee shall give to euery one of
the damned his desert, according to
the qualitie of his sinne.

After thys sort (as a holie Father
saith) the couetous shall there be pu-
nished with miserable necessitie; the
slothfull and negligent, shall be pric-
ked with burning hote bodkins and
needles, the gluttons shalbe tormen-
ted with passing great hunger and
thyrst; the lecherous and licentious
liuers, shall be wrapped in flames of
stinking brimstone; the enuious
shall howle and cry lyke mad dogs,
with

*Every seue-
rall sin, shall
haue a seue-
rall torment.*

with most inward paines & griefes; the proude and presumptuous, shall be full of perpetuall shame and confusion: and so in like manner of all the rest.

VVherfore ô ye Idolatrers of the world! ô yee louers of honour and promotion! ô ye greedy purchasers and scrapers together of landes & riches! ô ye deuisers of new fashioned garments, and of strange meats, pastimes and delights! ô thou miserable and wicked Cittie of Babylon, who will nowe weepe and bewaile thy case? who will lament again thy miserable state, with such pittifull teares as our Sauour did? saying: *Si cognouisses & tu: &c.* If thou knewest nowe, &c. O that y^e knewest, how deere these dainty delicate morsels will cost thee, & what fierce tormentors these same Idols y^e thou now adorest, wil be there vnto thee?

*We must not
seeke to enioy
ease and rest
in this lyfe,
but expect
the same in
the life to
come.*

If a man doe eate fruite before it be ripe, it must needs sette his teeth on edge. And in like maner, forsomuch as worldly men will now enioy ease and rest before their time, and haue theyr paradise heere in this place of banishment; certainly the day will come,

come
will f
Ac
threa
Who
fore
red, s
N
fore
and
lyfe,
ioye
terw
that
men
puni
halt
fore

of

N
passi
& m
if vn
of a

Friday Morning.

287

come, when theyr daintie morsels
will sette their teeth sore on edge.

According as Almighty God hath
threatned by hys Prophet, saying:

*Who-soeuer will eat sowre grapes be-
fore they be ripe, let him be well assu-
red, that they shal be bitter vnto him.*

Ier. 31, 30.

Now that man eateth grapes be-
fore they be ripe, that will preuent
and taste before hand heere in thys
lyfe, the delights that are to be en-
ioyed in the lyfe to come: who af-
terwards shall feele the bitterness of
that morsell, when by the iust iudg-
ment of Almighty God he shall be
punished, because hee would be so
hastie to enioy rest and delights be-
fore hys time.

*Of the eternitie of all these paynes
before rehearsed.*

§. V.

NOW if all these paynes be of
themselues so gricuous and so
passing great: howe much greater
& more gricuous shall they appeare,
if vnto the greatnes and gricuousnes
of all these paynes, we ioyne all the
eternitie

eternitie & euerlasting continuance of them, and that they shall neuer haue an end?

VWhen tenne thousand yeeres be gone and past, there shall be added vnto them a hundred thousand yeeres: & after those hundred thousand, there shall succcede so manie millions of yeeres as there be starres in the Skye, and sandes in the Sea; and after all these number of yeeres are past and gone, then shall y^e damned beginne to suffer a-fresh, and so shall the euerlasting wheele of theyr most horrible torments, goe continually turning about for euer and euer, world without end.

Esay, 30. 33.

The valley of Tophet (sayth Esay) is prepared long since as yesterday, it is prepared at the Kinges commaundement, and it is very deepe and large. The nutriment thereof is fire and much wood: and the blast of the Lord being (as it were) a running flood of brimstone dooth enkindle it. Thys valley is the bottomlesse pit of hell, prepared as yesterday, (to wit, from the beginning of the world,) for the punishment of the wicked. The nutriment thereof is fire, which burneth and

and neuer consumeth. And the matter that preferueth this fire, can neuer possibly end nor consume, or be diminished with any continuance of tyme.

And that the damned may be assured, that this horrible fire shall neuer be quenched: the deuils haue alwaies in charge to blowe it, and to keepe it continually burning, who as they be immortall, so shall they neuer cease, or be wearie of blowing therein. And though they shold be weary, yet is there the blast of the Almighty and euer lyuing G O D, which shall neuer be wearie. Surelie it should be to great purpose, and verie much it were to be wished, that men had some vnderstanding, of the continuance and eternitie of these most horrible grievous torments, in such sort as they be indeed, for vndoubtedly thys woulde be a great bridle for our lyfe. And therefore it shal not be from our purpose, if we bring heere some examples of like things, to the intent that thereby wee may haue some vnderstanding thereof.

Consider then with thy selfe, that
so

so horrible kinde of torment, that is vsed in some Countries, where malefactors be burned aliue, & the greater their offences are, the lesse is the fire wher-withall they be burned, which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by this artificiall crueltye? Truly it can scarcely continue one whole naturall day. Well then, tell me (I pray thee) if this be so terrible & so horrible a kind of torment, that endureth not one whole day, the fire being also but small; what an exceeding horrible torment shal that be in hel, that shall endure euerlastingly, for euer and euer, with such an extreame great and feruent fire as that is?

Is there any man in the world so well skilled in the Mathematical sciences, that he can declare by any demonstration, how farre the one exceedeth y other? Now if a man (to escape that torment) wold not stick to put himselfe to all daungers, labours and paynes, be they neuer so great; what then ought all wee to
doe,

doe, to
creame
Con
kinde o
Phalari
of who
when h
cause th
bellie o
then ca
neath i
punish
serable
ron) f
by litt
escape
any ot
and ro
selfe w
were d
VV
eltie,
and q
Wher
stian)
of tha
torment
but c
dow.
& thi

doe, to escape this most horrible ex-
tream torment of hell fire?

Consider also, what a terrible
kinde of torment that was, which
Phalaris that cruel Tyrant inuented;
of whom it is written, that he vsed
when he would put men to death, to
cause them to be inclosed within the
bellie of a Bull made of mettall, and
then caused a fire to be made vnder-
neath it: and this cruell manner of
punishment be deuised, that the my-
serable man (by the heate of the y-
ron) should burne within the same
by little and little, and not be able to
escape nor defend himselfe, nor haue
any other remedie; but only to burn
and rore, and tumble and tosse him-
selfe within that strait place, vntil he
were dead.

What hart can heare of this cru-
eltie, but that his flesh will tremble
and quake, onely in thinking of it?
Wherefore tell me now (ô thou Chri-
stian) what is all this, in comparison
of that most grieuous and horrible
torment which we heere treat of?
but onely a meere dreame or sha-
dow. Now if the very imagination,
& thinking of these horrible paines
of

of hell doe make vs afrayde : what shall it be, not to thinke of the onely, but euen to suffer them in verie deepe ?

Certainly it is so horrible a matter, to suffer paines and torments euerlastinglie ; that although there were but one alone among all the children of Adam, that should suffer in hell in thys wise : it were enough to make vs al to tremble and quake . There was but one among Christes Disciples, y^e should sell his Maister : and yet when Christ said

Mat. 26, 21. *One of you shall betray me*, all began to be afraid & waxe sadde, for that the matter was of so great importaunce.

Nowe then, why doe not we much more tremble and quake , knowing certainly ; that *The number of fooles is infinite* : and that *The way to lyfe euerlasting, is very narrow & strait* :

Eccles. 1, 15
Math. 7, 14,
Isay, 5, 14.

and that *hell hath enlarged her mouth without any limit*, to receiue the multitudes that goe in to it. If we believe not thys, where is our fayth ? If we doe beleue and confesse it, where is our iudgement and reason ? And if we haue both iudgement & reason,

why doe we not publish and preach

thys

thys matter in the open streetes and
market places? vwhy doe wee suffer
our selues, and such infinite numbers
beside, to be carryed headlong into
that place of perdition? Why doe
we not bewaile & lament our for-
mer wicked liues, & begin be times
to take a better course, that we may
escape those most horrible and euer-
lasting torments?

How is it, that wee can sleepe in
the night? how can wee be quiet in
the day? Yea, howe happeneth it,
that we be not quite out of our wits,
when we doe thinke attentiuely, &
consider of so strange a perril as this
is: seeing lesse daungers then these,
haue beene able not onely to fright
and bestraught men out of theyr
wits, but also to bereaue them of
theyr liues?

This is the greatest paine, that the
miserable damned persons haue in
hell, to vnderstand, that Almighty
God and theyr most grieuous tor-
ments, shall be of one like continu-
aunce: and therefore theyr miseries
can haue no comfort, because theyr
paine hath no end. If the damned
persons could bee perswaded, that

O.

after

*If a Christi-
an did consi-
der, the euer-
lasting con-
tinuance of
the horrible
paynes of hel,
it would make
him too
better to the
due framing
of his life.*

after a hundred thousande millions of yeeres, theyr paynes should haue an end: euen that perswasion alone would be a great comfort vnto the, for then all theyr torments, (albeit it were very long) would yet at the length come to an end: but assured they are, that their paines shall haue no end at all.

For as S. Gregorie saith: *They that wicked haue death without any death, an end without any end, and a defect without any defect.* For theyr death alwaies liueth, theyr end alwaies beginneth, and theyr defect neuer faileth. And for this cause the Prophet saith: *They are in hell as it were sheepe, and death feedeth vpon them.*

Isa. 49, 14.

The hearbe that is there fed vpon, is not wholly plucked vp, because the roote is aliue, which is the beginning of life: and this causeth the hearbe to spring againe, that it may still be fed vpon. And therefore the pasture of those fields is immortall, for so much as it is alwaies eaten and alwaies reuiued againe.

Nowe after thys sorte shall death feede, vpon the damned persons, as death cannot dye: so shall it ne

ner be filled with this kind of food,
nor euer be wearie in dooing thys
office; neither shall it euer make an
end of deuouring this morsell. For
that death shal euermore haue som-
what in them to deuoure, and they
shall euer-more minister som-what
vnto death to bee deuoured: so as
the damned in hell shall suffer theyr
most horrible paynes and torments
for euer and euer without any end.

Medi-

O 2

Meditation for Saturday Morning.

*Of the everlasting glorie and
felicitie of the kingdome of
heauen.*

¶ This day, when thou hast prepared
thy selfe heere-vnto, thou hast to me-
ditate vpon the felicitie of eternal
glory in the kingdome of heauen.

THis consideration is so pro-
fitable, that if it were hol-
pen with the light of a line-
ly fayth, it were able to
make all the bitter paynes and af-
flictions of thys life, to seeme sweet
and pleasant vnto vs. For if the loue
of lands and riches, doe cause the
paines and labours that bee taken
for them, to seeme sweet and plea-
sant; if the loue of chyldren also,
doe cause women to wish for the
paines of child-bearing, what wold
the loue of thys most excellent and
passing great felicitie do, in compa-
rison wherof, all other felicities are

of ne
Patri
seruic
in rel
to Ra
that i
barts
marr
confi
fayth
vnder
thou l
things
it, to
greatn
fructio
blessed
thirdly
and eu
the glo
lastly,
things

The

Firft
exce
cially
surely
man re

Saturday Morning. 297

of none account? If it be said of the Patriarch Iacob; that his seuen yeres seruice seemed but short ynto him, in respect of the great loue hee bare to Rachell, what would the loue of that infinite beaurie worke in our harts? what would that euerlasting marriage cause vs to doe, if it were considered with the eyes of a liuely fayth? Wherefore, that thou maiest vnderstand somewhat of this felicity, thou hast to consider (among other things) these fve poynts that are in it, to wit; First, the excellencie and greatnes of the place; secondly, the fruition of the company of those blessed inhabitants there abyding; thirdly, the vision of the Almighty and euer-living G O D; fourthlie, the glorie of the Saints bodies; and lastly, the perfect fruition of al good things that are there continually.

Gen, 29,20

*Fve poynts
to be considered
in this
meditation.*

*1 The excellencie and greatnesse of
the Heauens.*

FIRST of all therefore, consider the excellencie of the place, and especially the greatnes thereof, which is surely very wonderfull. For when a man readeth in certaine graue An-

O 3 thors,

thors, that euery one of the starrs in heauen, is greater then all the whole earth; yea, and which is more maruailous, that there be some starres among them of such notable greatness, that they be ninetie times greater then all the whole earth, when a man heareth these things, & lyfeth vp hys eyes to heauen, and seeth in the same, such a multitude of starres, & so many voyde spaces, where manie more starres might be set: how can he but wonder? howe can hee but be astonied, and (in a manner) belides himselfe, considering the passing greatnes of that place, & much more of that mighty soueraigne Lorde, that created it of nothing. Then as touching the goodly beautie of y^e place, it is a thing that cannot be exprest with words. For if Almighty God hath created things so wonderful, & so beautiful, in this vale of teares and place of banishment, what wonderfull things hath he created, trow ye, in y^e place, which is the seate of his glory, the throne of his mighty power, the pallace of his Maiestie, the house of his Elest, and the paradise of all delights?

*The goodly
beautie of
the heauens.*

2 *The fruition of the company of
the blessed inhabitants in
heaven.*

After thou hast considered the excellencie of the place, consider also the great worthines of those blessed inhabitants that dwell in it: whose number, holines, riches and beautie, are greater then any man can imagine. S. Iohn saith, that the number of the Elect is so great, that no man is able to count them. And some Diuines are of this opinion, that the number of the Angels is so great, that they exceede without comparision, all corporall and materiall things in the earth. And like as the greatnesse of the heauens exceedeth the greatnes of the earth, without any proportion: euen so dooth the multitude of those glorious spyrits, exceede the multitude of all corporall & materiall things that are in the worlde, with the like aduantage and proportion.

Reue, 7, 9.

*The infinite
number of
the Elect.*

Now, what thing can be imagined more wonderfull then this? Certainly this is such a matter, that if it were well considered: it were able

to astonish all men. Againe, if euery one of the Angels (yea, though it be the very least Angell among the all) be more goodly & beautifull to behold then all this visible worlde, what a glorious sight shall it be the, to behold such a number of beautifull Angels, and to see the perfecti-
ons and offices that euery one of them hath in that high & supream Citty?

There the Angels goe as it were in Embassages; the Archangels are occupied in theyr ministry; the Principalities triumph; the powers reioyce; the dominations gouerne; the vertues shine; the thrones glister; the Cherubins giue light; the Seraphins burne with loue; & all of that heauenly Court, do sing laudes and prayses vnto almighty God.

Now, if the company & conuersation of good & vertuous persons be so sweet & amiable a thing, what a blessed thing shal it be, to conuerse and keepe company, with so manie good & blessed Saints as bee there? to speake with the Apostles; to be conuersant with the Prophets; to communicate with the Martirs; &

to dwel and haue a perpetual familiaritie with all the Elect?

3 *The Vision of Almighty God.*

NOW, if it shal be so great a glorie to enioy the company of the good, what shall it bee to enioy the company & presence of him, whom the morning starres doe prayse; at whose excellent beautie the Sunne and Moone doe wonder: before whose Maicstie the Angels bowe downe; & at whose presence men doe meruailously reioyce?

What a glory shal it be to behold that vniuersall goodnes, in whom are all good things? That greater world, in whom all worlds are contained? What a ioy shal it be to see him, who being one, is all things, and yet being one, and most simple in himselfe, comprehendeth the perfections of all things? If to heare and see king Salomon were thought so great a matter, that the Queene of Saba sayd of him: *Blessed are they that stande before thy presence, and enioy thy wisdom:* vwhat a thing shall it be to behold that most high

1, Reg, 10,

O 5 Salomon?

Salomon? that euerlasting wisdom? that infinite greatnes? that inestimable beantie? that exceeding goodnesse? and to enioy the same for euer-more? This is the essential glorie of the Saints: thys is the last end and center of our desires.

*4 The glory of the Saints bodies
in heauen.*

NEXT after thys, consider the glorie of the bodies, in which there shall be no part but shall be glorified. For there euery one of the members and senses, shall haue his particular glorie and object, wherein to take delight.

*The foure
dowries of
glorified bo-
dies.*

There the bodies of Saints shal be endued with those foure singular qualities and dowries: to wit, with subtilitie, swiftnes, impassibilitie, and cleerenes. And thys cleerenes shall be so great, that euerie one of the Saints bodies shall shine like the sun in the kingdom of their Father. Now if thys sunne that standeth in the midst of the firmament, beeing but one, be sufficient to gyue light and comfort to all thys world; what a light shal so many Sunnes & lampes make,

Saturday Morning. 303

make, as shall shine so bright in that place altogether?

5 The perfect fruition of all good things in heaven.

TO conclude, in thys glorie all things shall be found wholly together, and all euill things shall be banished from thence. There shall be health without infirmitie; libertie without bondage; beauty without deformitie; immortalitie without corruption, abundance without necessity; quietnes without vexation; security without fear; knowledge without error; fulnesse without lothsomnes; ioy without heauinesse; and honour without contradiction. There (as Saint Augustine sayth) shall be true glorie: for there shall none be praised, either by error or flatterie. There shall be true honour: for there it shall neyther be denied to such as deserue it, nor given to such as deserue it not. There shall be true peace: for there shal no man be molested, eyther by himselfe or by others.

The reward of vertue shal be euen
he

*S. AUG-
stine.*

he that gaue the vertue, & hath promised himselfe for a reward of the same; who is the greatest & best of all good things, (to wit, Almighty God.) He shall bee the ende of our desires, he shal there be seene without ceasing; loued vvithout lothsomnes; and praised without wearines. There the place is large, beautifull, bright and secure: the company very good and delightful: the time alwaies after one sort, not distincted into euening and morning, but continued with a simple eternitie. There shalbe a perpetuall spring, which through y freshnes & sweet breathing of the holy Ghost, shall flourish for euer-more. There shall all reioyce, all shall sing, and giue continuall praise to the chiefe giuer of all things; through whose bountifull goodnes they liue & raigne in glory. O heavenly citty; o secure dwelling place; o blisse-full Countrey, where all delightful things are to be found; o happy people, without any grudging; o quiet neighbours, where no one is subiect to any want or necessitie; o that the strife and cõtention of this present state were

at an end; ô that the dayes of my banishment might bee finished; ô how long is the time of my peregrination prolonged? When shal this day come? When shall I come and appeare before y face of my sweet Lord and Sauour?

The sixt Treatise, of the consideration of the glorie of heauen: wherein the former meditation is declared more at large.

ONE of the things, where-vpon it behooueth vs most to haue our eyes alwayes fixed in this vale of teares: is the blessed state of glorie in the kingdome of heauen. For thys consideration alone were able to encourage vs, patiently to beare the afflictions of thys present lyfe: knowing what an eternall weight of glory is prepared for vs in the life to come. 2, Cor, 4, 14

VWhen Almighty God promised, to gyue to the Patriarch Abraham the Land of promise: he commanded him to walke and viewe it all round

Gen. 13, 17.

rounde about, saying: *Aryse, and walke all ouer this land, both in length and breadth, and consider it on euerie side: for I will giue it vnto thee.* Arise vp therefore (ô my soule) aduance thy selfe on hie, leaue all earthly affayres heere beneath, & flee vp with the winges of thy spirit, vnto y most excellent noble Lande of promise: and consider with good attention, the length of the eternitie, the largenes of the felicitie, and the greatnesse of the riches, with all the rest that is therein.

1 Reg. 10.

It is written of the Queene of Saba, that when she heard of the great fame of Salomon, she went to Ierusalem, to see the great & wonderfull thinges that were reported of hym. Consider therefore, that the fame of that heauenly Ierusalem, and of that supream King that gouerneth it, is no lesse then the renowne of Salomon was; ascend thou now vp on high with thy spyr it vnto this noble Cittie, to contemplate the wisdom of this supream King, the beautie of thys Temple, the seruice of this Table, the orders of them that attend vpō him, the liueries that the whole family

Saturday Morning. 307

family weare, and withall the policie and glorie of this noble Cittie. For if thou be able to consider euery one of these things ; it may be, that thy spyrite shall be lifted vp aboue hymselfe, and thou shalt perceiue, that there hath not been declared vnto thee so much, as the very least part of thys glorie.

But for thys purpose, it shall bee requisite to haue a speciall lyght of Almighty God, as the Apostle signifieth, saying : *I beseech the God of glorie, and the Father of our Lord Iesus Christ, to giue you the spyrite of wisdom, and to lighten the eyes of your hearts, that you may vnderstand, how great the hope of your vocation is, and the riches of that inheritance and glorie which hee hath prepared for the Saints.*

*Eph. i, 17.
18.*

And although in this glorie there be many things to contemplate vpon ; yet mayst thou now especially consider those five principall things that we touched before : to wit, the excellencie & greatnes of the place ; the fruition of the company of those blessed inhabitants ; the vision of Almighty GOD ; the glorie of the Saints

Saints bodies ; and the euerlasting
continuaunce & eternitie of al these
so great and wonderfull benefits.

*Of the excellencie and greatnes of
the Heauens.*

S. I.

Reue. 21,

FIRST of all consider the goodlie
beauty of the place, which S. Iohn
describeth vnto vs in a figure in hys
Apocalyps, in these words ; One of
the seauen Angels spake vnto me , say-
ing : Come , and I will shewe thee the
spouse of the Lambe : and hee carried
mee away in spirit to a high and great
Mountaine , and shewed mee the holie
Cittie of Ierusalem , which descended
from heauen, and shined with the cleer-
nesse of Almighty God , and the light
thereof , was lyke to the glystering
brightnesse of precious Stones . Thys
Cittie had one great and high wall,
in which were twelue gates , and in
the gates twelue Angels , according to
the number of the gates . The foun-
dations of the walles of thys Cittie were
whollie wrought with precious stones,
and the twelue gates thereof were
twelue

Saturday Morning. 309

twelve Pearles, euerie gate made of
one Pearle, and the streete of thys
Cittie was of pure gold, like vnto a very
cleere glasse: & I saw no temple ther-
in, because the Lord God almighty and
the Lambe were the Temple: and the
Cittie had no neede of Sun or Moone
to giue light vnto it, forsomuch as the
cleerens of almightie God doth lighten
it, and the Lampe that burneth therein
is the Lambe.

Moreover, the Angell shewed mee a
flood of the water of life, as cleere as
the Christall, which issued out of the
seate of almighty G O D, and of the
Lambe. In the midst of the Streete,
and both on the one side of the flood &
on the other, was planted the tree of life, Reue, 22,
which brought forth twelues frutes in
the yeere, euery Month his fruite, and
the leaues of this tree, serued for the
health of Nations.

No manner of malediction shall euer
be seene there, but there shall bee the
seate of Almighty God, and of the
Lambe. And his seruants shall serue
him, and they shal see his face, and haue
the Name of him written in their fore-
heads, and they shall raigne for euer
and euer, world without end.

Behold

Behold heere (deere brother) the beauty of this Cittie described vnto thee: not that thou mayst thinke, that these things are there in such a material sort as the words do sound, but that by meanes of these, thou mayst conceiue other more spirituall and more excellent things, which are figured vnto vs by these material things.

*The situation
& great-
nes of the
heauenlie
Cittie.*

The situation of thys Cittie is aboue all the heauens, and the greatnes and largenes thereof exceedeth all measure. For if euery one of the starres of heauen be so great as wee haue before declared, how great the must that heauen be, that containeth in it all the starres, and all the heauens? Surely, there is no greatnes in the world that may be compared vnto thys. For (as a holie Father sayth) from the West parte of Spayne vnto the vttermost borders of the Indians, a shyppe may sayle (if it haue a prosperous winde) in fewe dayes: but that Region of heauen is so great, that the stars (which are more swift then the sun beames) can not finish theyr course in it in many yeeres.

Now

Saturday Morning. 311

Nowe if thou demaundest of the *The goodlie*
workmanshype of that building: *workman-*
there is no tongue able to expresse it. *ship of the*
For if that work that appeareth out- *building.*
wardly to our mortall eyes, bee so
goodly & beautifull: what is to bee
supposed of all the rest, that is there
reserued for the sight onely of im-
mortall eyes?

And if we see that by the handy-
worke of men, certayne workes are
more heere so sightly and so beauti-
full, that they astonish the eyes of
them that doe behold them; what
a work must y be, which is wrought
by the hand of Almighty God him-
selfe, in that royall house, in that sa-
cred Pallace, in that house of ioy and
solace, which he hath built for the
glorie of hys Elect. *O how amiable*
are thy tabernacles (saith y Prophet) *Psal. 84, 1.*
O Lord God of vertues? My soule de-
sireth and fainteth, in beholding the
Pallaces of the Lord.

The thing that most principallie *The state &*
commendeth a Citty, is the state and *condition of*
condition of the Cittizens: to wit, *the Cittizens*
if they be noble, if they be many, if *of heauen.*
they lyue in peace and concorde a-
mong themselues. Now who is able

to declare the excellency of this Cittie in thys behalfe ? All the inhabitants therein bee noble personages, there is no one among them of base lynage, forsomuch as they be all the sonnes and chyl dren of God. They bee so friendly and louing one towards another, that they be all (as it were) one soule and one hart. And they lyue in so great peace and concord, that the verie Cittie it selfe is called Ierusalem: that is to say, the vision of peace.

If thou desire to vnderstande the number of the inhabitants in thys Citty, vnto thys desire S. Iohn maketh aunswere in hys Reuelation, where he sayth: *That he sawe in spirite such a great companie of blessed Saintes, that no man was able to reckon them, gathered together of all kindes of Nations, people and tongues, which stode before the throne of Almighty God and of the Lambe, apparelled in whyte garments, and wyth tryumphant Palmes in theyr handes, singing vnto Almighty God, songes of prayse.*

And vnto thys saying of S. Iohn, dooth that agree very well, which is signified

Reue. 7, 9.

The number of the blessed inhabitants in heauen.

signifi
cernu
hee f
the L
thous
An
ber is
disfor
is no
ter o
tie C
won
ment
heau
callin
name
innu
with
der a
euer
seem
lent
A
Patr
anor
the E
tyrs,
the f
heau
all, t

Saturday Morning. 313

signified by the Prophet Daniel, concerning thys holie number : where hee sayth : *Thousand thousands serue the Lord of Maiestie, and ten hundred thousand thousands stand before him.* Dan. 7, 10.

And thinke not because the number is so great, that they be therfore disordered : for there the multitude is no cause of cōfution, but of greater order & harmony. For Almighty GOD (that hath with such a wonderfull consonance and agreement, disposed the moouing of the heauens, and the courses of the stars, calling them euery one by his proper name :) hath also ordained all that innumerable Army of blessed Saints, with a most wonderfull goodlie order and disposition ; appoynting to euery one his place and glory , as it seemed best to his diuine and excellent wisedome.

Euery one of the Saints, hath his place and glorie in heauē in most solemn order.

And so there is one place for the Patriarches, another for y^e Prophets, another for the Apostles, another for the Euangelists, another for the Martyrs, and so forth (vnto all the rest of the faythfull) there is appoynted a heavenly mansion . And aboue the all, the holy humanitie of our Sauior Christ

Christ hath the chiefe place and pre-
heminnence, who sitteth at the right
hand of the Maiestie of Almighty
God, in the height of glory.

Now therefore (ô thou Christian
soule) take a viewe of thys celestiall
order: walke through the streetes &
wayes: consider the order of these
Cittizens, the beauty of this Cittie,
and the noblenes and worthines of
these inhabitants. Salute also thys
sweet and pleasant Countrey, and as
a Pylgime, beholding it as yet a far
off: direct thine eyes, and (withall)
thy hart vnto it, and say. All hayle
sweet Countrey, the Lande of Pro-
mise, the hauen of securitie, the place
of refuge, the house of blessing, the
Kingdome of all worldes, the para-
dise of delights, the garden of eter-
nall flowers, the store-house of all
treasure, the crowne of all iust per-
sons, and the end of all our desires.

All hayle our mother & our hope,
after thee haue wee sighed a long
time: for thee haue wee mourned,
and do mourne euen at this present;
for the loue of thee haue we fought,
and doe still fight a long battaile in
this our transitory life: for we know
assuredly,

assured
ded a
such
fullie

Of the
hau
in

VV

ioy t
this r
nie:
is in
of w
to be

Th
fectly
mach
ether
as we
shal
ted r
bers
shall

Saturday Morning. 315

assuredly, that none shall be rewarded and crowned in thee, but onely such as haue heere foughten saythfullie. 2, Tim. 2, 5.

Of the second ioy, that the soule shall haue in the Kingdome of Heauen: which is, the enioying of the company of the Saints.

§. II.

VVHO is able (after thys great ioy) to declare what a further ioy the soule shall haue, by beeing in this most happy and blessed companie: For there the vertue of charitie is in her full perfection, the property of which vertue is, to cause al things to be common.

There shall that petition be perfectly fulfilled, which our Sauour made, saying: *I beseech thee (O Father) that they may be one (by loue) as we are one (by nature.)* For there shall the Elect be more straightly vnit-
ed together in one, then the members of one same body: because all shall participate of one same spyrte, which

Iohn, 17, 11

*All the Elect in heauen, shall be more straightly vnit-
ed together*

in one, then
the members
of one bodie,
because all
shall partici-
pate of the
Spyrite of
G O D.

which gyueth vnto all one same be-
ing, and withall, one blessed lyfe.

If thou imagine it to be otherwise
tell me, what is the cause, why the
members of one body haue so great
a vnitie and loue one towards ano-
ther? the reason is, because they are
all partakers of one same forme, that
is, of one soule, which giueth one
same beeing and life to them all.

Now if the spyrit of a man haue
power, to cause so great a vnitie be-
tweene members that are so different
in offices & natures: is it any won-
der, if the spyrit of Almightye God,
by whō all the Elect doe liue (which
Spirit is as it were the common soule
to them all) should cause a far grea-
ter and more perfect vnitie among
them? especiallie, considering that
the Spyrite of God is a more noble
cause, and of a more excellent vertue
and power, yea, and gyueth also a
more noble beeing.

VVell now, if this manner of vni-
tie and loue doe cause all thinges to
be common, as well good as euill
(as we see in the members of one bo-
dy, and in the loue of Mothers to-
wardes theyr children, who reioyce

as much at theyr felicitie, as at theyr owne,) what a wonderfull ioy shall one of the Elect there haue of the glory of all the rest, considering that hee shall loue every one of them as well as himselfe. For as Gregorie saith: *That heauenly subearstaunce vnto all is one, and vnto every one is all, forasmuch as every one of the blessed Saints reioyceth, as much at the ioyes and felicities of all others, as if hee were himselfe in possession of the same.* But what can we inferre of all this? surely thus much, that as the number of blessed Saints is (after a sort) infinite: euē so the ioyes of each one of them shall also (after a sort) be infinite, and that euery one of the Saints shal haue the excellencie of all, forasmuch as what-soeuer any one of them shall not haue in himselfe, he shall haue it in others.

Gregory.

These be spiritually those seauen sonnes of Iob, among whom there was such a great loue and communicating one to another, that euerie one of them in (his order) made a feast one day of the weeke vnto all the rest: whereby it came to passe, that euery one of them was no lesse

Iob, i, 14.

P.

P. partaker

partaker of the goods of others, than of his owne proper goods. And so that which was proper to one, was common to all: and that which was common to all, was proper vnto euery one; thys effect wrought loue and brotherly affection in those holy bretheren.

Now, how much greater shall the brotherly loue of the Elect be, in the kingdome of heauen? howe much greater shall the number of brethren be there? howe much more treasure and riches shall they haue to enioy? Now by this account, what a feast shall that be, which the Seraphims shall there make vnto vs, who are in the highest degree of all blessed Spiritues, and most neere vnto Almighty God; when they shall dyscouer vnto our eyes, the noblenes of theyr state and condition, the cleerenes of theyr contemplation, and the most feruent burning heate of their loue. VVhat a feast also shall the Cherubins make, in whom the treasures of the wisedome of Almighty God are inclosed? VVhat a feast likewise shall that be of the Thrones & Dominations, and of all the other ble-

sed Spyrits.

What a ioy shall it be, to enioy the glorious company of the Apostles? to be receiued into the goodly fellowship of the Prophets? & to haue the fruition of that noble Armie of Martyrs, which haue spent their liues for the cause of Iesus Christ? What a ioy shall it be, to see those holy Prophets, *Esay, Ieremie, Ezechuell, Damiell, Amos, Micheas, Zacharias* and the rest: not now subiect to the torments of their cruell persecutors, but clothed with long white garments, with theyr Palmes in their handes, and with the glorious ensignes of theyr victorious tryumphes? What a ioy shall it be, to see those seauen noble Macchabees, with their godly and valiant mother, hauing condemned all kind of deathes and torments, for keeping the Law of Almighty God? 2, Mac. 7.

VVhat a goodly sight shall it be, to behold those sweet Babes, whose guiltlesse bloode was most cruellie shedde at the byrth of our Saniour? Math. 2, 16.
VVhat chayne of gold and precious stones, are so goodly to behold: as the necke of the glorious fore-run-

Acts, 7, 59

Acts, 12, 2,

ner of Christ, S. Iohn Baptist : who chose rather to lose his head, then to dissemble the filthinesse of the adulterous King? What other thing shall it be, to see the body of S. Stephen, that was brused with the strokes of stones: then to behold a rich long robe trimly garnished, and sette all ouer with goodly precious Rubies and Dyamonds? What a ioy shall it be, to beholde that holy Apostle S. James, vvho was once slaughtered with the sword of that Tyrant Herode, but nowe raigneth with his Lord & Maister, for whose sake hee was doone to death?

VVhat a ioyfull sight shall it be, to see those two glorious lights of Christ his Church, S. Peter and S. Paule, shining there very brightlie, with the Trophes of theyr martyrdom, wherewith they were crowned? Now what a ioy shall it be, to enioy the glories of each one of all these blessed Saints, as if they were properly our owne?

O glorious feast, o royall banquet; o Table meet for Almighty GOD and his Elect. VVherfore, let worldlings get them to their fil-

thy

thy and carnall banquets, let them burst themselves with theyr gluttonous excesse and superfluities: such a feast as this is, where such excellent meates are serued, is conuenient for Almighty God and his Elect.

Ascend yet vp higher, ô my soule, and see another singuler glorie, that dooth wonderfully reioyce all that supream Courte, & maketh the citie of God (as it were) drunke with meruailous delight. Lyft vp thyne eyes, and see that most blessed Virgin Marie, that freely beloued and full of all grace & beauty. Consider what a great ioy it shalbe, to behold thys Virgin Mother, thys blessed among women, not kneeling nowe vpon her knees before the Manger, nor troubled & molested now with the frights and feares of such things as holy Simeon prophecied vnto her; not lamenting & seeking now her lost chyld in all parts: but with inestimable peace and securitie, placed at the right hande of her deere sonne, without all feare of euer leeing that her most precious treasure.

Nowe hath shee no need to seeke that dead time of y secrete night, to

Luke, 2,

Math. 2,

delyuer the childe from the conspiracies of Herode : by flying into Egypt. Now doth she no more stand at the foote of the Crosse, beholding the death of her onely sonne, and bewayling byr losse whom shee so decerely loued.

Nowe shee feeleth no more the greefe of that dolefull exchange: when she had assigned vnto her the Disciple in stedde of the Maister, and the seruauant, in stedde of the Lorde. Nowe are those sorrowfull words to be heard no more, which she vttered (with great weeping and lamentation) vnder that bloody tree, saying: *O that I might dye for thee Absalon: my sonne: my sonne Absalon.*

Now is all this sorrow at an end, and shee that was so sore afflicted in this vale of myserie: is now exalted in the Kingdome of glory, enioying for euer that chiefeft goodnesse, and saying: *I haue found him whom my soule loueth, I will hold him, and will not let him goe.*

Cant. 3, 4.

The sacred
humanitie of
Christ.

And if this be so great a ioy: what a ioy shall that be, to behold y^e most sacred humanitie of our Saviour Christ: and the glory and beauty of

Saturday Morning. 323

that body, which was so foully dy-
figured for our sakes vpon y^e Crosse?

It shall be vndoubtedly (as S. Bernard sayth) a thing full of all sweetnes and delight : when men shall there see and behold a man, the Creator of men, and Lord of all things created.

S. Bernard.

VVe are wont to esteeme it for a
singuler honour to our whole fami-
lie, to see some one of our kindred
aduanced to a Crowne, or inuested
with some princely dignitie. Nowe
how farre greater honour shall thys
be vnto vs, to see that Lord, who is
of our flesh and blood, sitting at the
right hand of the Father, and made
King both of heauen and earth?

VVith what a passing great ioy
shall men stand among the Angels,
when they shall see, that the Lord of
the whole house, and the vniuersall
Creator of all things, is not an An-
gell, but a man? For if the members
doe account that an honour vnto
them, that is doone to their head, by
reason of the great vnion that is be-
tweene them and it: what shal it be
there, where there is such a straight
vnion betweene the members & the
head? What shall it be els, but that

*It shall be a
great ioy to
men in hea-
uen, to see the
Lord and
Creator of all
things to be
(not an An-
gell) but a
man.*

euery one of the Saints shal account
the glory of their Lord, as their own
peculier glory? Thys ioy shall be so
passing great, that no words are able
to expresse it, according to the wor-
thinesse thereof. Now who shall be
so happy, as to be thought worthy
to enioy so great a blisse & felicitie:
O that thou wert as my brother, suc-
king the breasts of my Mother, that I
might finde thee without, and kisse
thee with the lippes of deuotion, and
embrace thee with the armes of loue.
O most sweet louing Lorde, when
shall thys ioyfull day come? when
shal I appeare before thy face? whe
shall I bee filled with thy excellent
beautie? when shall I see that coun-
tenance of thine, which the Angels
are so desirous to behold?

Of the thirde ioy that the soule shall
haue in the kingdome of Heauen,
which is, the enioying of the cleere
Vision of Almighty
God.

NOVV, what a ioy shall it be (a-
boue all thys) to haue a cleere
sight

Cant, 8, 1,

sight of that diuine face, in the sight In the cleere
of whom consisteth the essentiall vision of al-
glory of the Saints? All the thinges mighty God,
we haue hetherto spoken of, are cer- consisteth the
tainly great motiues towards y ac- essential glo-
complishment of glory, but they al rie of the
are little, in comparison of the cleer Saints.
vision of Almighty God.

Of Issachar it is written, *That hee* Gen, 49, 15
saw that rest was good, and that the
Land was best, and therefore he put
his shoulders to labour, and made him
selfe subiect to trybute. The rest and
glory of the Saints is good, but the
Land that briugeth forth this rest, is
best in the superlatiue degree. For
thys Land is the face and beautie of
Almightie God, of the vision and
beholding of whom, proceedeth
the rest & glory of the Saints. Thys
cleere vision of Almighty God, is
the thing that of it selfe alone, is a-
ble to gyue perfect rest vnto our
soules. For all the sweetnesse and
pleasantnes of creatures, may well
giue delight to the hart of man, but
it can neuer wholly satisfie and fill
it. Now if all these good things be-
fore rehearsed, shal so much delight
vs: how much then shall that good
thing

The hart of
man can ne-
uer be satisf-
fied and fil-
led, but onely
with the vi-
sion of Al-
mighty God.

thing delight vs, that containeth (in it selfe) the perfection and some of all good things? And if the onlie sight and beholding of creatures be so glorious: what a glory shall it be, to behold that diuine face, that most bright light, and that most excellent beauty of Almighty God, in whom all beauties doe shyne? What a glorious sight shall it be, to behold that essence so wonderfull, so simple and so communicable, and with one sight to behold in the same, the mysterie of the most blessed Trinitie: the glory of the Father, the wisdom of the Sonne, and the goodnes and loue of the holy Ghost? There shall we see God, and in God, both our selues and all things beside. For like as he that hath a glasse before him, seeth the glasse and himselfe in the glasse, and all other things that are before the glasse: euen so when we shall haue that vnspotted glasse, of the Maiestie of Almighty God present before vs; we shall see him and our selues in hym, and (withall) what-soeuer is without him, according to the knowledge greater or lesse that we shall haue of him.

There

There shall the appetite of our *Vnderstanding* rest, and shall not desire to knowe any thing els : because it shall haue before it all that can bee knownc. *The vnderstanding.*

There shall the appetite of our *Will* rest, in louing that vniuersall good thing : in whom are all good things, and out of whom there be no good things to be enioyed. There shall our *Desire* rest, and be fully satisfied with the morsell of that supreme ioy: which shall in such wise fill the mouth of our hart, that there shall be nothing els for it to desire. *The will.* *The desire.*

There shall those three Theological vertues, to wit, *Fayth*, *Hope*, and *Charitie*, wher-with Almighty God is heere honoured, be perfectly rewarded: when vnto *Fayth*, shall be there gyuen for a reward, the cleere vision of Almighty God: vnto *Hope*, the possession of him: & vnto *Charitie* imperfect, charitie in all her perfection. *How Faith, Hope and Charitie, shall be rewarded in beauen.*

There shall the Elect see, loue, enioy, and prayse Almighty GOD: there shall they bee filled without glutting, and be hungry without necessitie. There is the place, where that

Reue, 14, 3.

that song is alwaies sung, that Saint Iohn heard in his reuelations, which song hee termeth, *Quasi canticum nouum*: *As it were a new song*. For that although the song bee alwaies after one manner, (forsomuch as it is one common prayse, aunswerable to one comon glory, which all that blessed companie enioyeth,) yet is it alwaies new, as concerning the taste and delight it hath. For looke what taste it had in the beginning; the same very taste shal it haue for euer and euer, without end. The ioy of the Saints in heauen shall neuer diminish nor decay, neither shal they bodies euer decay or waxe old. For he that causeth the heauens to be alwaies fresh and new, after so many thousand yeeres as haue passed since they were first created, shall also cause the flower of the glorie of the Saints, alwaies to be liuely & flourishing, and neuer to wither or decay in any one poynt.

*Of the fourth ioy, that the soule shall
haue in the kingdome of heauen:
which is, the enioying of the
glory of the bo-
dies.*

§. IIIL.

THE cleere vision of the diuine
Maiestie, is (as hath beene decla-
red) the effenciall glory of the bles-
sed soules in heauen. Howbeit our
most iust Iudge and bountifull Fa-
ther, thinketh it not enough to glo-
rifie the soules onely; but (for the
honor of them) extendeth his mag-
nificence and liberalitie yet further,
euen to glorifie theyr bodies also:
gyuing thus a roome and place vnto
beastes, in his royall and euerlasting
heauenly Pallace.

*The bodies of
the Saints
shall also bee
glorified in
heauen.*

O louer of men; ô honourer of
the good & vertuous; VVhat hath
this rotten & stinking flesh of ours,
which like a beast foloweth alwaies
his appetites, to doe with the sanc-
tuary of heauen? What shall thys
flesh (which shoulde rather be tyed
vp in a stable among beasts) be pla-
ced.

ced among the Angels in heaven! Let dust (o Lorde) continue with dust, for it is not seemely that earth should be placed about the heauens.

But he that said vnto Abraham, *Gen, 17, 20.* *will honour and multiply Ismael, notwithstanding he is the son of a bond-slave, because he appertaineth vnto thee:* will also shewe his fauour to the bodies of the Saints, for y^e nigh kindred that is betweene the soules of them. It is the Lordes pleasure also, that hee that hath holpen to beare the burthen, shal likewise bee partaker in the deuision of the glorie, & that like as the soule, by conforming it selfe in this life vnto the will of God, cometh afterwards to bee made partaker of the glory of God, euen so the body, which (contrary to his nature) was conformable & obedient vnto the wil of the soule, shal also be made partaker of the glorie of the same soule. And thus shal the iust be glorious both in bodie & soule. And (as the Prophet sayth,) *They shall possesse in theyr Country double riches.* VVhereby is vnderstood, the glory of the soules and the glory of the bodies.

Note heere the reason, why the bodies of the Saints shall be glorified in heauen, as well as theyr soules.

Esay, 61, 7.

Now,

Saturday Morning. 331

Now what shall I say of the glorie of the senses? each one of them

The glory of the senses.

shall there haue his owne proper delight and glory. The eyes shall bee

The eyes.

renued, and made more cleere then the light of the Sunne, they shall see

those royall pallaces, those glorious bodies, and those beautifull fields,

with other infinite goodly things that are there to be seene. The eares

The eares.

shall alwaies heare that wonderfull musick, which is so exceeding sweet

and pleasant, that one onely sound of it, were able to bring all the harts

of this world a sleepe. The sence of smelling, shal also be recreated with

The smelling.

most sweet & pleasant saouours, not of such vaporious things as we haue

heere; but of such as be proportionable to the glory that is there. In

like manner the taste shall bee satisfied with incredible sweetnes & de-

The taste.

lights; not for sustentation of lyfe, but for accomplishment of all glory.

Now what an exceeding ioy shal the blessed soule conceiue at that tyme,

when for the mortification, & diligent looking vnto the senses (which

continued so short a time) shee seeth her selfe so wholie drowned in

that

that most deepe fountaine of glory,
without finding any bottom or end,
of so many & of such passing great
ioyes? O labours and paynes well
employed; O seruices well rewar-
ded; O treasures, not so much to
be spoken of, as to be wished and
desired, and to be purchased with a
thousand liues, in case wee had so
manie to giue for the same.

*Of the first ioy in the kingdom of hea-
uen: which is, the everlasting conti-
nuance of the glory and felici-
tie of the blessed
Sants.*

§. V.

BV T nowe let vs consider, for
how long time thys great glorie
and vnspeakable felicitie is to be in-
ioyed. Thys is a poynt that were a-
ble alone, to cause vs euen to cry
out, and desire that all manner of
tribulations, afflictions, paines and
labours, might rayne and poure
downe vpon vs as thick as hayle; so
that wee might serue and please al-
mightie God in this transitory life,
who

who is to bestowe so great and inestimable benefites vpon vs in the euerlasting life to come.

This reward of so great glory and felicitie in the kingdome of heauen, shal endure so many thousand yeres, as be starres in the firmament, yea, and a great deale longer. It shal endure so many hundred thousande millions of yeres, as haue fallen drops of water vpo the earth; yea, and a great deale longer: yea to conclude, it shal endure so long as Almighty God himselfe shal endure, which shall be euerlastingly worlde without end. For it is written thus:

The Lord shall raigne for euer and euer. And in another place. Thy raigne is the raigne of all worldes, and thy dominion endureth from generation to generation.

Pla, 146, 10

Pla, 145, 13

Wherefore (ô Father of mercies, and God of all consolation) I humbly beseech thee by y bowels of thy mercy, that I may not bee depriued of this supream glory and felicitie. O Lord my God, that hast vouchsafed to create me after thine owne Image and likenes, and to make me capable of thy selfe; fill this hart of mine

mine (which thou hast created)
with thy selfe. *Let my portion (O my
Psal, 142, 5, Almighty God) be in the land of the
living.*

O Lord I beseech thee, gyue mee
not in this transitory life, either rest
or riches: but reserue al in store for
me, in the euerlasting life to come.
I desire not to inherite with the
chyl dren of Ruben in the Lande of
Num, 32, 6, Galaad, and to lose my right and
rytle of the Lande of Promise. One
Psal, 27, 4, thing onely (O Lord) haue I deman-
ded of thee, and this will I alway
require, that I may dwell in the house
of the Lord all the dayes of my life.

Medi-

king
Cre
tion
Ben
ued

Meditation for Sondaie Morning.

Of the benefits of Almighty G O D.

¶ This day, when thou hast prepared thy selfe heere-vnto: thou hast to meditate vpon the benefits of almightie God, that in so dooing thou maist giue him thanks for them, and enkindle in thy selfe a more feruent loue of him, who hath shewed himselfe so bountifull towards thee: and with-all procure thereby, more grieve and sorrow for the finnes and offences that thou hast committed against such a louing Benefactor.

Albeit the benefits of Almighty God towards vs be innumerable, yet they all may bee reduced to five kindes, to wit, to the benefites of Creation, Conseruation, Redemption, Vocation, and to the secrete Benefites that euery one hath receiued particularly in himselfe.

1 The

¶ 1. The benefite of Creation.

AS concerning the first benefite, which is of Creation: consider first with great attention, what thou wast before thou wert created, and what Almighty GOD hath doone for thee, and bestowed vpon thee before thou haddest any being. Hee gaue thee thy body, with all thy members & senses; and thy soule, which is of so great excellencie, created after his owne Image and likenes, for so high and excellent an end: as to haue the fruition of Almighty God. And withal, he gaue thee those three noble powers of thy soule, which be, Vnderstanding, Memorie and Will. And consider wel with thy selfe, that to giue thee this soule, was to giue thee all things. For it is cleere, that there is no perfection, nor abilitie in any of all the inferiour Creatures: but that a man hath y same in him, in a farre more high and greater perfection; and by meanes of the vertue and abilitie of his soule, he is able to attayne vnto it, whereby it appeareth, that by giuing vnto
thy

this thing alone, (to wit, our soule,) hee gaue vs there-with at once all things together.

2 *The benefite of Conser-
uation.*

AS concerning the benefit of Conseruation, consider how all thy whole beeing, dependeth vpon the prouidence of Almighty God, How thou art not able to lyue one moment, nor to steppe so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this worlde for thy vse and seruice: insomuch, as he hath appointed etuen the very Angels of heauen, for thy garde and defence. Consider moreouer, howe hee hath giuen thee health, strength, life, sustenance, with all other temporall helpes and succours.

And aboue all thys, consider the manifold great miseries and calamities, into which thou seest other men fall euery day: and howe thou thy selfe mightest also haue fallen into the same, had it not beene that Almighty God (of hys great mercie) preserved thee.

3 The benefite of Redemp-
tion.

AS concerning the benefite of Redem-
ption, thou maist consider
therein two things. First, how ma-
nie and how great benefits almightie
God hath giuen vs, by means
of the benefite of Redemption. And
secondly, how many and how great
miseries, he hath suffered in his most
holy body and soule, to purchase
these benefites vnto vs.

4 The benefite of Voca-
tion.

AS concerning the benefite of Voca-
tion, consider first of all, what
a great benefite it was of almightie
God, to make thee a Christian, to
call thee to the Catholique faith, by
meanes of the holy Sacrament of
Baptisme, & to make thee also par-
taker of that other blessed Sacra-
ment, of his most precious body &
blood. And then if after this calling
of thee, thou hast fallen into some
griuous sinne, and thereby lost
thine innocencie: in case nowe the
Lord hath raysted thee vp from sin

and receiued thee againe into hys grace and fauour, and set thee in the state of saluation: howe canst thou be able to giue him sufficient prayser and thanks, for this so inestimable a benefite?

VWhat a great mercy was it, to expect thee so long time: to suffer thee to commit so many sinnes, and in the meane time, to sende thee so many diuine inspirations, and not to shorten the dayes of thy life, as hee hath doone to diuers and sundry others, that were in y very same state. And last of all, to call thee with so mighty a grace, that thou mightest rise vp againe from death to life, & open thine eyes to behold the eternall light?

VWhat a great mercie was it also (after that thou wast conuerted) to giue thee grace, not to returne vnto thy former grievous sinnes: but to stand and vanquish thine enemy, and to perseuere in good life? Thys was that morning and euening dewe, that almighty God promised by the Prophet Ioel, saying; *And yee sonnes of Sam, reioyce & be glad in the Lord* *Ioel, 2, 23*
And, for he hath giuen you a teacher
of

*Of iustice, and he shall cause the morn-
ing and euening dewe to rayne and
poure downe vpon you.*

Meaning heereby, that Almighty
God doth not only preuent vs with
his heauenly grace, sowing the seed
of vertues in our mindes: but hee
doth also assist, and (as it were) wa-
ter the same seede, with the dewe of
his holy Spirit, which bringeth it to
his full ripenes and happy end.

5 Of secrete Benefites.

THese are the publique & knowne
benefites: but besides these, there
be other secrete Benefites, which no
man knoweth, but he only that hath
receiued them. Againe, there be o-
ther Benefits also so secret, that euen
he himselfe that hath receiued them,
knoweth not of them; and he on-
lie knoweth them that is the giv-
er of them. How many times haist thou
deserued in this world, either through
thy pryde, negligence or vnthank-
fulnes, that Almighty God should
haue with-drawne hys grace from
thee, and vtterly haue forsaken thee,
as he hath done to many others, for
some one of these causes (for what

*We fall from
God, eyther*

for

locuer they bee that doe fall from through our
G O D, they fall by some of these pride, negli-
meanes:) & yet hath not almighty gence, or vn-
God dealt thus with thee? thankful-
nesse.

How many euils, and occasions
of euils, hath the Lorde prevented,
& turned away by his providence,
in ouer-throwing the snares of the
deuill thyne enemy, and stopping
him of his passage: and not permit-
ting him to execute his wilie practi-
ses and deceits vpon thee? How of-
tentimes hath he doone for euery
one of vs, as he said he did for Saint
Peter, *Behold, said our Sauour, how*
sathan goeth busily about to sift you, Luk, 22, 31,
as corne in the Earne: but I haue
prayed for thee, that thy fayth faile
not? Now, who knoweth these se-
crets, but onely Almighty God?

The positive Benefits be such, as
a man may vnderstand and knowe
them: but these benefits that are
called priuative, which consist not
in doing benefits vnto vs, but in de-
liuering vs from hidden and secreete
euils that were comming towards
vs, who is able to vnderstand?

Wherefore, as wel for these Bene-
fits, as for the others: it is reason

Q.

we

we should alwaies shewe our selves thankful to the Lorde; and vnderstand, how farre in arrerages we bee in reckoning with him, and how much more wee be indetted vnto him, when we are able to pay, considering we are not able so much as to vnderstand what they are.

The seauenth Treatise, of the consideration of the Benefits of almighty God: wherem the former Meditation is declared more at large.

*Almightie
G O D will
charge vs at
the day of
our account,
with our vn-
thankful-
nes and in-
gratitude
for his ma-
nifold bene-
fits.*

Esay, I. 2.

ONE of the greatest complaints that Almighty God maketh against men, and wherewith he will most charge the at the day of their account: is, their vnthankfulness, ingratitude for his manifold Benefits.

VVith this kind of complaint the Prophet Esay, beginneth the words of his prophecie, calling heauen & earth to witnesse, against the ingratitude & vnthankfulness of the wicked. *Harken* (sayth hee) *O heauen, and thou Earth give eare*

my words: for the Lorde hath spoken
it. I haue nourished children and ex-
alted them, and they haue despised
me. The Oxe knoweth his owner, and
the Asse his Maisters manger: but
Israell hath not knowne mee, neither
would my people vnderstand me.

Now, what thing is more strange,
then that men should not acknow-
ledge that thing, vvhich the verie
bruite beastes doe acknowledge?
And as S. Ierom sayth vppon thys
place. The prophet wold not com-

S. Ieroms.

pare men with other liuing beasts,
that are more quicke of sence, as
with the dog, that for a little peece
of breade defendeth his Maisters
house; but euen with the Oxe and
Ass, which are more dull and rude;
giuing vs heereby to vnderstande,
that ingrateful and vthankful per-
sons, are not to be likened to euerie
kinde of beastes: but that they bee
much more brutish then the most
brutish beastes that are.

Nowe, what punishment (trowe The ordina-
re) doth so great beastlines deserue? rie punish-
ment of in-
Almighty God hath prepared many ment of in-
punishments for ingrateful persons, grateful per-
sons.
out the most iust and ordinarie pu-

Q 2 nishment

S. Bernard.

nishment is, to spoyle them of all those benefites they haue receiued, because they would not giue thanks to the giuer of the, as of dutie they ought to haue doone. For as Saint Bernard saith: Ingratitude is as it were a burning winde, that dryeth vp the riuer of Gods mercy, & fountaine of his clemencie, & the flowing streame of his grace. Nowe as vnthankfulnes is the cause of so great euils; euen so contrariwise, thankfulness is the beginning of very great graces, and especially of three.

1 The consideration of Gods benefites mooueth vs to loue God.

THE first is the loue of God. For (as Aristotle saith) goodnes is amiable of it selfe, and euery man is naturally most inclined, to loue his owne proper weale.

Seeing therefore that men be naturally such louers of themselves, of their owne proper commodities, when they see plainly, that all that they haue, commeth of the gracious goodnes of that chiefest Benefactor, forth-with they be mooued to loue him, and wish well vnto him, who

per
best
them
amor
most
loue
cipall
benef
For
as it v
neth
the fla
sequen
benefi
brand
of this
more i

2 The
stirr

3 His
to f
ferue A
sidereth
he owe
is so mu
birds an
there-w
po

perceiue and acknowledge to haue bestowed so great benefits vpon them. And heereof it commeth, that among the considerations that doe most helpe vs to attaine vnto the loue of God, one of the most principall is, the consideration of the benefits of Almighty God.

For euery one of these benefits, is as it were a fire-brand, that quickneth and enkindeleth more & more the flame of thys loue: and so consequently, to consider many of these benefits, is to ioyne many fire-brands together, whereby the flame of this fire is enkindeled more and more in vs.

2 The consideration of Gods benefits, stirreth vp a desire in a man to serue God.

THis consideration, helpeth also, to stirre vp a desire in a man to serue Almighty God, when he considereth the great bounden duty that he oweth vnto him, vnto whom he is so much indebted. For if the very birds and bruit beasts bee moued heere-with, to answer vnto y^e voyce

of him that calleth them, and doe obey (as though they were reasonable creatures) vnto all such things as are commaunded them: how much greater prouocations haue wee to doe the like vnto Almighty GOD, that haue receiued farre more than they, and be able to vnderstand far better than they, what great and inestimable benefits we haue receiued of God.

3 *The consideration of God benefits,
stirreth vp a sorrow and repentance in vs for our
sinnes.*

THys consideration is also profitable, to stirre and prouoke in our soules a sorrow and repentance for our sinnes. For whē a man considereth & weigheth deeply on the one side, the multitude of benefits he hath receiued of almighty God, and on the other side, the great number of offences hee hath committed against him, how can hee chuse but be ashamed of himselfe? Howe can it be but that he must needs be confounded, and discern much better the black, by comparing it with the white.

white? I meane heereby, hee shall much better discern the gréatnes of his owne wickednes, by comparing the same with the gréatnes of Gods passing great goodnesse; who hath continued so long time in doing good vnto him, that contrariwise hath continued euermore (for his part) in heaping sinne vpon sin, against Almighty God. For these three ends therefore ought a man to consider the benefits of Almighty God, and withall, in the consideration of them, to giue him most humble thanks for y^e same. So that when he setteth himselfe to meditate vpon the benefits of almighty God; hee must then be carefull, to haue hys recourses vnto these three points in theyr due places, applying his hart sometimes to loue him, who hath been so greatly beneficial vnto him: so ne-times to desire to serue him: somtimes againe to be sorowfull & repentant for his sinnes: yea, and sometimes also to offer vnto him sacrifice of praise, & thanksgiuing for his so manifold benefits. These sacrifices are signified by those calues of our lips, which the prophet wold

Howe wee must beleeue our selues in meditating vpon Gods benefites.

Osea, 14, 3.

*Fine princi-
pall benefits
of Almighty
God.*

*The exercise
of meditati-
on is not to
be vsed as a
taske, but as
a daily foode
for the soule.*

haue vs to offer vnto almighty God,
for the benefits that wee haue recei-
ued of him. True it is y the benefits
of almightie God be innumerable;
but we wil treate heere onely of fīue
kind of benefits, which are of all o-
thers the most chiefe and principal,
and wherunto all the others may be
reduced. These fīue are the benefits
of Creation, Cōseruation, Redemp-
tion, Vocation, and finally the par-
ticuler and secrete benefits, that eue-
rie particuler person may recognise
and acknowledge in himselfe.

And it is not required of a man to
thinke vpon al these benefits at one
time, but it shal suffice to think vpon
one, or two, or three of them, & to
consider & ponder them well & di-
ligently in his mind: for the exerci-
ses of meditation are not to be take
in lumps, as a taske, that must be ful-
lie wrought & finished within a cer-
taine time; but as a daily food and
sustenance, which the more mode-
rately and temperately is taken, and
the better it is digested, the more
profitable and wholesome it is to a
man.

of

¶ Of the benefite of Creation.

§. I.

TO begin nowe with the benefite of Creation: that thou maist the better vnderstand som-what of the greatnes of this benefite, thou shalt do wel to consider first very deeply with thy selfe, what y^e wast before thou wert created. This is one of the principal aduises, that y^e maisters of the spirituall life doe vse to giue in this behalfe, as wel for y^e vnderstanding of the greatnes of this benefite; as also for the annihilation (as they tearme it,) which is, that a man may heerby cleerly & palpably perceiue, how of himselfe he is no more than very nothing. Consider then how it is not many yceres sithence, not a thousand, nor an hundred yeres, but euē as it were yesterday, that is, with in a very small time, that thou wast nothing, at least-wise as concerning thy soule, and from the beginning thou wast nothing, and mightest for euer haue been nothing, that is, lesse

Q. 5.

then.

then a clod of earth, lesse the a puffe of winde, yea, lesse then a straw, and to be short, euen nothing.

Consider then, howe the same nothing could not make it selfe any thing, and as little could it deserue, y another should make it any thing, for that (pardy) that is not, can neither worke nor deserue. Now when thou wast in thys darknes, & in this deepe bottomles pit of the same nothing, it pleased the infinite goodnes and mercy of Almighty God, before any desert of thine, onely of his meere grace, to shewe vpon thee hys power and omnipotencie, and with his mighty hand to pluck thee out of this darknes, and out of thys deepe bottomles pit of no being, & to bring thee to a being, & to make thee somewhat: and (as S. Augustine saith) not euey some-what, not a stone, not a bird, not a tode, not a serpent, but euen a man, which is one of the most noble creatures in the world. He gaue thee this beeing that thou hast, he compacted and framed this thy body, and beautified it in all parts, both with members & senses, & that with such a wonderful pro-

uidence

*S. Augu-
stine.*

uider
them
of it
great
which
humb
Thy h
they h
euey p
thou h
lumpe
duce m
clothea
compac
thou h
last p
sitatio
Not
blenes
lencie
createc
citie th
of is th
himself
nothin
resemb
nothin
a more
then b
And

uidence and arte, that euery one of them (if they be wel considered) is of it selfe a great wonder, & a verie great benefite. This is that benefite which the holy man Iob dyd most humbly acknowledge, whē he said; Thy hands, (O Lord,) haue made mee, they haue giuen me a due proportion in every part : remember (O Lorde) that thou hast made mee, as it were of a lumpe of clay, and that thou shalt reduce me againe into dust. Thou hast clothed me with skin & flesh, thou hast compacted me with bones, and sinewes, thou hast giuen me life and mercy, and hast preserved my spirite with thy visitation. Iob, 10, 8,

Now, what shall I say of the noblenes of thy soule, & of the excellencie of the end for which it was created, and of the Image and capacitie that it hath? The Image thereof is the Image of almighty G O D himselfe. For in very deede, there is nothing in all the earth, that more resemblcth almightie God, there is nothing whereby we may come to a more euident knowledge of him, then by the soule. The noblenes and excellencie of our soule.

And therefore the auncient Philosophers

losophers, and namely Anaxagoras; knewe no meeter name to be giuen vnto God, then *Mens*, the Minde, which is as much to say, as a reasonable soule, by reason of the great similitude & likenes, that they perceiued to be betweene God and it. And this is the cause why the substance of our soule can not be perfectly vnderstood. For being as it is very like vnto the substance of God, (which cannot be knowne in this life,) it foloweth, that the substance of the soule is also a thing not able to be knowne heere by vs.

Now the end for which this noble creature was created, is answerable to this dignity. For it is manifest, that the soule was created to be partaker of that blessed glory & felicity of Almighty God; to dwell in his house; to eate at his table; to enioy those things that Almighty God himselfe enioyeth; to be clothed with the same garment of immortalitye, that hee himselfe is clothed withall; and to raigne euersittingly with him.

And heereof it commeth, that the soule hath such a wonderful capacity,

*For what
end the soule
of man was
created.*

capacitie: which is so great, that all the creatures and riches of the world put together, are no more able to fill her capacitie, then a barley corne is able to fill all the whole world.

*The wonder-
full capacitie
of the soule
of man.*

Now therefore, what recompence shall we make vnto our most gracious and bountifull Lord, for this so passing great benefite? If wee thinke our selues to be so much bounde to our carnall Parents, for y they haue beene some part in the building of this our body: howe much more are we indebted vnto our heauenlie Father, who (by meanes of our Parents) hath formed our bodies, and without the hath created our soules, which be (without cōparison) more excellent then the body, & without which, our body were no better the a stinking dunghill? What are our Parents, but onely an instrument, whereby almighty God hath made a smal portion of this work? Now if thou be so much bound to the instrument of the worke, howe much more art thou bound to the principal agent, that made y work? And if thou be so much bound vnto him, who was onely a meane in framing
one

one part ; how much more art thou bound vnto Almighty God , that made the whole ? If thou esteeme a sword so much where-with a Cittie was conquered , howe much more oughtest thou to esteeme the King himselfe that conquered it ?

¶ *Of the benefite of conser-
uation.*

§. II.

Esa, 48, 17.

MOreouer, the Lord hath not on-ly created thee in such great dignitie and glory ; but it is he also that maintaineth and conserueth thee after thy creation in the same : as hee hymselfe witnesseth by the Prophet Esay, saying : *I am thy Lord thy God, that doe teach thee what-soeuer is meete for thee to know, and doe gouerne thee in the way that thou walkest.*

Many mothers there be, that think it sufficient to sustaine onely the trauaile of chylde-bearing : they wil not burthen themselues with nourishing theyr chylde, but wyll seeke out some other nurse that may discharge them of that trouble. But Almighty God

Sunday Morning. 355

God dealeth not so with vs: for he vouchsaferh to take vppon himselfe the whole charge and burthen: in-
somuch, as hee is both the mother that bare vs, and the nurse that nou-
risheth vs, with the mylke and che-
rishings of hys prouidence: accor-
ding as he himselfe witnesseth by one
of hys Prophets, saying: *I was as it
were the nurse of Ephraim, and car-
ried them in mine armes: and they
vnderstoode not that I had care of
them.*

Osea, 11, 3.

So that the Lord himselfe is both
the Creator & conseruer of al things
that be created. And like as without
him nothing is made, euen so (were
it not for him) all things would goe
to viter ruine and decay. The Pro-
phet Dauid confesseth plainly both
the one & the other, in these words:

*The eyes of all thinges doe looke vppon
thee O Lord, and thou giuest them their
foode in due season. And whilst thou
giuest it, they receiue it; and when thou
stretchest forth the hand of thy boun-
tifull goodnes, they are replenished and
satisfied with all such thinges as they
stande in neede off. But if thou (O
Lord) turne thy face away from them:
they*

Psal. 145, 15.

*Psal. 104, 27.
28, 29.*

they shall forth with be disappointed,
and utterly faile, and returne againe
to the same dust whereof they were
made.

Whereby it appeareth, that like as
all the mouing and order of a clock,
dependeth of the wheelles that doe
draw it and make it goe, insomuch
that if they should stay, immediately
all the whole frame and mouing of
the clocke would stay also: euen so
all the workmanship of thys great
frame of the world, depēdeth whol-
lie of the prouidence of Almightye
God, in such sort, that if hys diuine
prouidence should faile, all the rest
would faile out of hand withall.

*Every mi-
nute & mo-
ment of our
lyfe, depen-
deth on the
prouidence of
Almightie
G O D.*

But how many benefites (trowest
thou) are contayned in thys one be-
nefit: truely euery minute and mo-
ment of an howre that thou lyuest,
are parts of thys benefite. For thou
couldst not lyue, nor haue any be-
ing, so much as one minute: if Al-
mightie God should withdraw hys
prouidence, and turne hys eye away
neuer so little from thee.

All creatures in the world are part
of this benefite: for we see that they
all doe serue to this end. Insomuch

as the heauen is thyne, the earth is
thyne, yea, the Sunne, the Moone,
the starres, the sea, the fishes, the
byrdes, the trees, the lyuing beastes,
and to be short, all things in y world
be thine: for-somuch as they all are
appoynted to doe thee seruice. This
is that benefite which the Prophet
wondered so much at, when he said:
What is man O Lord, that thou shouldest
be mindfull of him: and what is
the sonne of man, that thou doest so
riske him? Thou hast made him not
much inferiour to the Angels: thou
hast crowned hym with glorie and ho-
nour, and hast made hym Lorde ouer
all the workes of thy hands. Thou hast
put all things vnder his feete, sheepe,
Oxen, and all the beastes of the felde,
the byrdes of the ayre, and the fishes of
the sea, that walke ouer the pathes of
the sea. O Lord our God, how wonder-
full is thy name ouer all the earth?

Psal. 8, 4.

And Almighty God hath vouch-
safed, not onely to appoynt all visi-
ble creatures for the seruice and be-
hoofe of man; but hath also (of his
great mercy) appointed the inuisible
creatures, to wit, those most noble
and excellent vnderstandings, that
serue man.

be

Heb. 1, 14.

Mat. 10, 10.

Vnto the
Angels is co-
mitted the
defence and
safeguard of
men.

be alwaies in his presence, & behold
his diuine face. For as S. Paule saith
*They be all officers in this great house
and familie of Almightye God, vnto
whom is committed the defence and
safeguard of men.*

Finally, he hath employed all the
whole world to doe thee seruice, to
the intent that thou shouldst in like
manner employ thy selfe in hys ser-
uice. And his will is, that there should
be no one creature, eyther vnder the
heauen or aboue, exempted from ser-
uing and helping thee. And thus
hath he doone, that there should be
nothing within thee, that should
not likewise be employed in seruing
of hym.

And although peraduenture thou
runnest slightly ouer all these things:
yet oughtest thou not so to passe o-
uer the benefites, that Almighty God
hath doone vnto thee, in deliuering
thee from infinite mishaps, and cala-
mities, which we see doe daily hap-
pen to other men. Thou seest how
one is troubled with the palsey, an
other is blind, an other lame, an o-
ther brokē legged, another sore vex-
ed with the stone, and others with

exivative
benefits.

the str
other-
series.
For t
is not
finite t
series
any o
gypt f
griefe
(I pray
to the
be qui
uous c
hath g
that a
eased
shoul
mong
fall, th
vpon
Art
a finn
of Ad
these
eythe
els of
are in
same
VV

the strangurie, gowte, fistula, or with
other-like terrible diseases, and my-
series.

For to say the very truth, this world
is nothing els but a maine sea of in-
finite troubles, calamities, and my-
series: and scarcely canst thou finde
any one house in all this Land of E-
gypt free from sighing, mourning,
griefe and sorow. And now tell me
(I pray thee) who hath graunted vn-
to thee thys Patent of exemption, to
be quit and free from these so gree-
uous calamities and miseries? Who
hath giuen thee so great a priuiledge,
that among such a number of dys-
eased and wounded persons, thou
shouldest be free and sound? and a-
mong such a number that doe daily
fall, thou shouldest yet stand vpright
vpon thy feete?

Art not thou a man as all others?
a sinner as all others? and the sonne
of Adam as all others? If then all
these euils and miseries doe come,
eyther on the behalfe of nature or
els of sinne, and the very same causes
are in thee; howe is it that the very
same effects are not also in thee?

VWho hath suspended the effectes
from

*This world
is a maine
sea of infi-
nite trou-
bles, calami-
ties and my-
series.*

*All the mi-
series of this
world are
benefites vn-
to vs.*

from theyr causes? who hath stayed the streames of the waters, that thou shouldest not perrish with others in this common flood, but onelie the verie grace of God? VVherefore if thou cast this account aright, thou shalt finde, that all the myseries of this world are benefites vnto thee, and that for euerie one of them in particular, thou owest a speciall thankfulness and loue vnto Almighty God. So that by the benefite (before alledged) thou mayest perceiue, that al the good things in the world are benefites bestowed vppon thee (for-somuch as they all doe serue for thy conseruation:) and now also by this maist thou vnderstand, that al the miseries and euils in the world are likewise benefites vnto thee: in that the Lorde hath delyuered thee from them all.

*Of the benefite of Redemp-
tion.*

§. III.

IET vs come now vnto the inestimable benefite of our Redemption,

on, although it should be much better, to adore thys mysterie with an holy silence : then to speake of it in such grosse and base wise, as we must doe with our mortall tongue. Thou diddest loose (through sinne) that first innocencie and grace wherein thou wast created, & Almighty God might (with good equity & iustice) haue left thee in that miserable state as he left the deuill : and none shold haue beene able to haue reprooued hym therefore. And yet he wold not do so, but rather contrariwise changing his anger into mercy, it pleased him of his infinite goodnes, to bestow greatest benefites at that tyme, when hee was most prouoked to wrath with greatest offences. And whereas he might haue repaired this losse of innocencie, by sending some Angel or Archangel, or by som other meanes : yet hee wold not so doe, but vouchsafed to come euen hymselfe in person. And whereas hee might haue come with great maiestie and glory, he abased himselfe so farre : as to come in great humilitie & pouertie. And this he did, to cause thee to be the more in loue with him
by

by reason of thys benefite; and to make thee the more beholding vnto hym by this example: and to make thy redemptiō the more aboundant by reason of the great treasure that he bestowed vpon it, & to giue thee more cleerly to vnderstande, how much good will hee beareth vnto thee, that thou shouldest beare towards him the like againe; and to shewe plainly vnto thee, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

Esay, 53,

Thys is that benefite which the Prophet Esay extolleth, (& that for great good cause) in these wordes, which (after the translation of the *Septuaginta*) sound thus: *In all the tribulations of men, he neuer faunted, neyther was hee ever wearie, in suffering for them.*

Neyther would he send any Embassadour or Angel to redeeme them, but vouchsafed (of his great mercy) to come hymselfe in person to redeeme them, and to carry them vpon his shoulders all the dayes of the world; notwithstanding that they did euill acknowledge this benefite,

ut did grieue and prouoke the holy Ephe. 4,30
ghost to anger.

And if thou bee so much bound
to the Lord, for that he vouchsafed
to come hymselfe in person to re-
deeme thee : howe much more art
thou bound vnto him for the man-
ner of thy redemption ? which was
by suffering so great paines and tor-
ments. It were certainly a great be-
nefit, if a King wold pardon a thiefe
that had deserued to be whipped :
but if the King woulde vouchsafe
himselfe, to receiue the lashes vpon
his owne shoulders for hym ; thys
were without comparison a far grea-
ter benefite. Consider therefore, how
many benefits are comprehended in
this benefite of thy Redemption.

Lyft vp the eyes of thy soule and
see thy Sauour hanging vppon the
Crosse ; consider all the woundes
and paynes, that y Lord of Maiestie
suffereth there for thy sake ; for eue-
ry one of them is a benefite of it selfe,
yea, and a singuler benefite. Behold
that most innocent body of thy Sa-
uour and Redeemer, all of agore
blood with so many woundes and
bruses on all parts of hym, and the
blood

*How greatly
we are bound
to the Lord
for the man-
ner of our
Redemption.*

blood gushing out on euerie side. Behold that most sacred head, falling down for very faintnes, and hanging vpon his shoulders. Behold that diuine face (which the Angels are desirous to behold) how dyf-figured it is, and ouer-flowed with streames of blood: in some parts fresh and red coloured, in other parts very foule and blacke.

Lam. 3.

Behold that most beautifull visage of all creatures, & that countenance that delighted the eyes of all such as beheld it; howe it hath now lost all the flower of his former beauty. Behold that holy Nazareth, more pure then snow, more white then mylke, better coloured the old Iuorie: how he is now become blacker the coles, and so much dis-figured & berayed, that scarcely hys owne friendes are able to know him. Behold that holy mouth, how wanne and deadly it looketh. Behold his lypes, how black and blew they seeme: behold how they moue, desiring pardon and mercy, euen for those that are his verie tormentors.

Finally, wher-soeuer thou beholdest him, thou shalt find, that there

is no one part of him free frō paine and griefe, but that he is couered al ouer with lashes and wounds, euen from the toppe of his heade to the soles of his feete. That goodly cleer fore-head, & those eyes more beautiful then the Sunne, are now dimmed & darkened with the blood & presence of death. Those eares that are wont to heare the songs of heauen, doe now heare the horrible blasphemies of sinners. Those armes so well fashioned and so large, that they embrace all the power of the world: are now distreyned & stretched out vpon the Crosse.

Those hands that created the heauens, and were neuer iniurious vnto any man, are now nailed and clenched fast with hard & sharp nayles. Those blessed feete, that neuer walked in y waies of sinners, are now deadly wounded & pierced through. But aboue all this, behold the bedde where he lyeth, and whereupon that heauenly Bride-groome sleepeth at noone day: how narrow and harde it is, & how he hath nothing where-vpon to rest his head. O precious head of my sweete Sauour, vwhat

R.

mea-

meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceiued by the holie Ghost: howe is it, that I see thee thus wounded and euill intreated for my sake? O sweet & louing side, what meaneth this great wound and open cleft in thee? What meaneth thys so great aboundaunce of blood? Alas wretch that I am, what a pittifull sight is thys, to see thee thus furiously pearced with a speare for my sake?

O rigorous tree, why art thou so stiffe and inflexible? why dost thou not a little mollifie thy hardnesse? Why doost thou not bowe down those high braunches, and let down to me this most precious fruite, that I may taste thereof? O cruel nayles, why leaue you not those innocent hands and feete of my innocent Saviour, and come and enter into my hart, and pearce it through? For it is I that haue sinned, and not hee. O good Iesus, what hast thou to doe with so many cruel torments? What hast thou to doe with death, with sharpe nayles, and with the Crosse? Vndoubtedly the Prophet had good reason

reason to say, that His workes shall be
 verie strange, and farre vnlyke hym-
 selfe. What is more strange, & more
 contrary to lyfe, then death? What
 is more disagreeable to glorie, then
 payne? What is further of from the
 nature of most perfect holines & in-
 nocencie, then the image and shape
 of a sinner? Thy's tyle and shape
 (ô Lord) is certainly very strange for
 thee. O true Iacob, that with wea-
 ring the garments of others, & with
 dysguising thy selfe in a straunge ha-
 bite: hast purchased for vs the bles-
 sing of our heauenly Father. For by
 taking vpon thee the Image of a sin-
 ner, thou hast purchased for vs vic-
 tie against sinne. O goodnes in-
 speakable; ô mercy vnderferued; ô
 loue exceeding all vnderstanding; ô
 charitie incomprehensible. Tell me
 (ô most mercifull Lord) what sawest
 thou in vs? what seruice haue wee
 doone vnto thee? with what works
 haue wee bound thee, to suffer such
 grieuous & cruell torments for our
 sakes? O wonderfull bountifulnes,
 that without any merite of our part,
 and without any necessitie of thine
 owne part: wouldest vouchsafe on-

Esay, 28, 21.

Gen. 27, 28.

Titus, 3, 4.

ly of thy meere grace and mercie, to purchase our Redemption after this sort: *The benignitie and clemencie of our Saviour* (sayth the Apostle) *hath appeared, not in respect of the works of righteousness which wee have wrought: but according to his great mercy he hath saved vs.*

Esay, 43, 22

O how wonderfull desirous was our most gracious Lorde that we should vnderstand his mercy: where by the Prophet Esay he spake those so notable words? *Thou hast not called vpon me (O Iacob) & thou O Israel, hast not trauailed in my seruice. Thou hast not offered vnto mee thy Rams in a whole burnt sacrifice, neither hast thou glorified me with thine oblations. And yet for all this, thou hast made me to serue in thy sinnes, & hast put me to paynes with thine iniquities. It is I: it is I that doe pardon thy sinnes for myne own sake, & that will neuer be mindfull of them. Put me in mind, and let vs enter into iudgement: and shewe if thou haue any thing where-with to iustifie thy selfe.*

VVherefore o most mercifull and sweete Lord, what thing is there in me, where-with I may recompence

thee for thys so great benefite? If I should liue all the lyues of the Children of Adam, and all the dayes and yeeres of the world. If I were able to sustaine all the trauailes and paynes of all the men that either be; hath beene, or shall be: al this were as nothing, to recompence the very least grieve and payne that thou hast suffered for me. Considering therefore, that I can by no meanes possible discharge this inestimable great debt: let me pay thee (ô my Almighty God) if it be thy blessed wil, with the continuall remembraunce of the same.

I beseech thee (ô Lord) euen by the bowels of thy infinite charitie, that thou wilt wound my hart with thy woundes, and make my soule drunk with thy most precious blood, in such sort; that whether-soeuer I shall turne my selfe, I may see thee alwaies crucified, and where-soeuer I shall cast mine eyes, all things may seeme vnto mee to slayne with thy precious blood. Let thys be all my consolation, to be alwaies crucified with thee, and let this be all my affliction, to think of any other thing

besides thee. Consider (ô my Almighty God) the great price where-with thou hast bought me, and suffer not so precious a treasure to be shed in vaine for mee. And graunt me (ô most mercifull Lord) that I be not as a chylde that is borne before hys tyme, whom hys mother bringeth forth with exceeding great trauaile and payne, and yet he enioyeth not the commoditie and fruite of lyfe.

*Of the fourth benefite: to wit,
of Vocation.*

§. IIII.

NExt after thys, thinke vppon the benefite of Vocation, or calling of Almighty God; without which all other benefites tende to the greater damnation of a man. But here it is to be noted, that there be two kinde of callings of almighty God. One vnto Faith, by meane of the Sacrament of Baptisme, and the other vnto Grace, after that a man hath lost the first innocencie which he had by Baptisme.

Two callings

f. f

Confide

Monday Night. 383

of you shall betray me. And they were exceeding sorrowfull, and began euerie one of them to say vnto him: Is it I, Lord? And he answered and said: He that dippeth his hande with mee in the dish, he shall betray mee. The Sonne of man goeth his way as it is written of him. But woe be to that man, by whom hee is betrayed. It had beene good for that man, if he had neuer beene borne. Then Iudas that betrayed him answered, and saide: Is it I Maister? And he said vnto him: Thou hast saide.

When Supper was doone, he arose vp from the Table, and put off his garments: and taking a towell, he girded himselfe with it. After that, he poured water into a basen, and began to wash his Disciples feete, and to wipe the towell where-with hee was girded. Then hee came to Simon Peter, who said to him: Lord, doost thou wash my feete? Iesus answered, and saide vnto him: What I doe, thou knowest not nowe, but thou shalt know it heerafter. Peter said vnto him: Thou shalt neuer wash my feete. Iesus answered him. If I wash thee not, thou shalt haue no part with me. Simon Peter said vnto him. Lord, not onely my feete, but my hands
and

Iohn, 13, 4.

Iesus said vnto him . He that is washed, needeth not to wash sauing onely his feete : but hee is cleane euery whit. And yee are cleane, but not all. For he knewe who should betray hym . And therefore he said , ye are not all cleane. So after he had washed their feete, and had taken his garments , and was sette down againe, he sayd vnto them. Know ye what I haue done to you ? ye call me Maister and Lord . And ye say well. For so I am indeede . If I then beeing your Lord and Maister , haue washed your feete , yee ought also to wash one anothers feete . For I haue gyuen you an example, that ye should doe euen as I haue doone to you.

After our Saniour had thus washed theyr feete, hee tooke bread, and when he had blessed, he brake it, and gaue it to his Disciples, saying : Take and eate, this is my body . Hee tooke the Cuppe likewise, and when he had blessed it, he gaue it to them, saying : Drinke yee all of this. For this is my blood of the New testament , which shall be shed for many, for the remission of sinnes . So often as you shall doe this thing, doe it in the remembraunce of mee.

Medita-

*Meditations vpon these poynts of
the Text.*

Contemplate nowe (o my soule)
vpon thy sweet and milde Sau-
our in this Supper; and behold his
wonderfull example of inestimable
humilitie, which hee heere sheweth
vnto thee, in rising from the Table
and washing his Disciples feete; O
sweete Saviour, what is thys that
thou doost? what meaneth thys so
great abasing of thy diuine maiestie?
O my soule, what wouldest thou
haue thought, if thou haddest beene
there present, and haddest seene Al-
mighty God himselte, kneeling be-
fore the feet of men: yea, euen be-
fore the feet of Iudas? O cruel Iu-
das, why doth not this so great hu-
mitie mollifie thy stonie hart?
how is it, that it causeth not thy ve-
rie bowels to burst and riue in sun-
der, considering this so great and
wonderfull meeknes?

Is it possible (thou Traytor) that
thou hast conspired to betray thys
most mecke and gentle Lambe? is
it

it possible that thou shouldst not
 feele some remorse of conscience, in
 beholding thys example? O yee
 white and beautifull hands, how
 could yee vouchsafe to touch such
 loth-some and abhominable feete?
 O most pure and cleane hands, why
 disdain ye not, those very feet, that
 were all be-durtyed in foule waies,
 whiles they trauailed to shed your
 blood?

Behold heere ô ye blessed spyrts,
 what your Creator doth; come ye,
 & behold frô heauen, and ye shal see
 euen the Almighty himselfe, kneel-
 ing before the feet of men, and tell
 me, if euer he vsed the like kinde of
 courtesie with you? O Lord, I haue
 heard thy words, and I was afraid: I
 haue considered thy workes, and I was
 wholie amazed. O yee blessed Apo-
 stles, why tremble yee not, at the
 wonderful sight of this so great hu-
 militie? Peter, what doost thou
 vwhat? wilt thou condescende, that
 thys Lord of maiestie shall wash thy
 feete.

S. Peter, when he beheld our Sa-
 uiour kneeling before him, wonde-
 red exceedingly, yea, he was altoget-
 ther

Haba, 3, 2,

ther astonied thereat, and began to
say in this wise: what meaneth this,
O Lord? what? wilt thou wash my
feete? Art not thou the sonne of the
living GOD? the Creator of the
world? the beautie of the heauens?
the paradise of Angels? the Redeem-
er of men? the brightnesse of thy
Fathers glory? hee which dwelleth
in the highest? and wilt thou (not-
with-standing all thys) wash my
feete?

What? wilt thou (beeing a Lord
of so great maiestie and glory) take
such a vile & base office vpon thee?
wilt thou (I say) abase thy selfe, that
hast layde the foundation of the
earth, & beautified the same with so
manie wonders, that hast enclosed
the wide vworld within thy hande;
that mouest the heauens, rulest the
earth, deuidest the waters, ordainest
the times, disposest the causes, beau-
tifiest the Angels, orderest men, and
gouernest all things with thy wise-
dome? Is it seemely that thou shouldest
wash my feete?

Mine I say, who am I but a mor-
tall man, a little clod of earth and a-
shes, a vessell of corruption, a crea-
ture

ture ful freight with vanitie and ignorance, full of infinite misery and (which exceedeth all misery) full of sinnes, and yet all this notwithstanding, wilt thou ô Lorde wash my feete? What? wilt thou being the Lord of al things, abase thy selfe vnder me, that am inferiour to them all? Verely the highnes of thy maiestie, & the profunditie of my misery, doe (as it were) enforce me, that I cannot consent to such a deed. Leaue therefore, ô my Lorde, leaue I pray thee, this base office for thy seruants; lay downe the towle and put on thy apparrell againe, and sit downe in thy seate, and wash my feete. Beware that the heauen be not ashamed of it; vwhen they shall see howe by thys ceremonie thou doost sette them beneath the earth.

For by dooing this seruile office those very hands in whose power the Father hath committed the heauen and all other things, should be abased vnder the feete of men. Take heede that all naturall creatures be not very much griued, or rather with great disdaine, to see theselues thus

subiected vnder any other feete than
thine. Take heede also least thy daugh-
ter of King Saule despise thee not,
when she shall see thee girded about
with this towell, after the manner of
a seruant, and say, that she will not
like him for her spouse, and much
lesse for her God; whom shee seeth
to attende vpon so base and vile an
office.

2, Sam. 6, 16

Such words or the like spake Saint
Peter, as a man that had not as yet
any taste or feeling of things apper-
taining vnto Almighty God: and
was one that vnderstoode not what
great glory lay hidde in this worke,
which seemed to the eye so base and
vile. But our Sauour who knew it
right well, and was withall desirous
to leave vnto vs for a memoriall at
that time, such a wonderfull exam-
ple of humilitie, satisfi'd the sim-
plicitie of hys Disciple, & went for-
ward afterward in the good worke
he had begunne.

Here we haue to note with al di-
gences, what a great and earnest care
our Sauour had to make vs hum-
ble, in that beeing now at the gate,
to entrie into his most grieuous &
bitter

The great
carefulness of
our Sauour
to make vs
humble.

S.

bitter

bitter passion, wherein he knewe he should giue vs such great and wonderfull examples of humilitie, as might suffice to admonish both heauen and earth: he thought all that not enough, but would further adde this notable example also besides all the rest; whereby this vertue of humilitie might the better be commended vnto vs.

A commendation of the vertue of humilitie.

Luk, 1, 41.

O wonderfull vertue! how great must thy riches be, seeing thou art thus commended to vs? Howe can thy treasures bee but notoriously knowne, seeing thou art by so many waies set out vnto vs? O humilitie that art preached, and taught in the whole lyfe of our Sauior Christ, sung, and praysed by the mouth of hys owne most blessed mother, the most beautifull flower among vertues; ô diuine Adamant, that descendest vnto thee euen the Creator of all things?

Who-soeuer he be that banisheth thee away, shall be banished away from Almighty God, yea, though he be in the highest place of heauen, and who-soeuer he be that embraceth thee, shall be embraced of Almighty

might

mighty God, yea, although hee be
euen the greatest sinner in the world.
Great are thy graces, and maruailous
are thy effects. Thou pleasest men ;
thou contentest the Angels ; thou
confoundest the deuils, and bindest
the hands of the Creator. Thou art
the foundation of vertues, the death
of vices, the glasse of virgins, and
the habitation of the most blessed
Trinitie.

1, Reg. 21,
29.

VWho so gathereth without thee,
disparseth : who so buildeth, & not
vpon thee, pulleth downe : & who
so heapeth vertues together without
thee, the dust carrieth them quite a-
way before the face of the winde.
Without thee the virgin is shut out
of the gates of heauen, & with thee
euen the publique sinner is receiued
at the feete of Christ. Embrace thys
vertue of humilitie, o ye virgins, that
heereby your virginie may be avai-
lable vnto you. Ye that be religious
persons, see that ye seeke earnestly al-
so for this vertue, for without it your
religion is but vaine and to no pur-
pose. And ye of the laetie, seeke no
lesse for this vertue, than the religi-
ous doe, that by the same ye may be

Mat. 25, 13.

Luk, 7, 37.

deliuered from the snares of this sinfull world.

*The misterie
of our Re-
demption.*

Thys beeing done, consider also howe after our Sauour had washed theyr feete, hee wyped them cleane with that towell where-with he was girded : and lyft vp the eyes of thy soule some-what higher, and there shalt thou see represented the misterie of our redemption. Consider how that fayre towell receiued into it all the filth, and vncleannesse of those feete, which were altogether very foule and filthy. And as the feet were made cleane and fayre, so the towel contrariwise (after he had wyped their feete with it) was whollie be-spotted and defiled.

Cant. 5. 10.

Nowe what is more filthie than man conceiued and borne in sinne? and what is more cleane and beautifull, then our Sauour Christ conceiued of the holy Ghost? *My wel beloued is white and well coloured (sayth the Spouse) and chosen out among thousandes.*

This most sweete, & louing Lord then, that was so fayre and so cleane, was content to receiue into himselfe all the spots & filthines of our soules,

to wit, the paynes which our sinnes deserued: and that hee might leaue our soules cleane & free from them, he himselfe remained all be-spotted & defiled with the same. Insomuch that the whole Church is amazed at it, and therefore demaundeth by the Prophet Esay this question, saying:

Wherefore dost thou, (O Lord) weare garments all be-spotted, and died with blood, lyke vnto them that stampe grapes in the Wine-presse? Nowe if

Esay, 63, 2,

thys blood & these foule spottes be of others, (to wit, of our sinnes,) tell mee (ô King of glorie) were it not more meete that men themselues should suffer according to theyr owne deserts, then that thou (ô most innocent Lorde) shouldest be thus both defiled and tormented for their sakes?

Psal. 24, 8.

Had it not been more decent that this filthines should haue remayned vpon hys owne dung-hill, and not vpon thee, the myrrour of all beautie? VVhat a wonderfull pittie and compassion was it, that moued thee to haue such a feruent desire of the cleannes of my soule, that y wouldest with so great charge and losse of

thyne owne beautie, bestow it vpon me? What man aliue would take a fine towell wrought with gold, and wipe therewith a foule fluttish dish, especially such a dish as were rent and broken in many places?

Blessed art thou (o my most mercifull and louing Lord) all the Angels praise thee (o GOD) for euermore. For that it hath pleased thee to become (as it were) an outcast of the worlde, taking vpon thee all our filthines & miseries, (which are the paines due vnto vs for our sins) to deliuer vs quite, and make vs free from them.

After this, consider those words where-with our Sauour made an end of thys historie, saying: *I haue giuen you an example, that you should do, euen as I haue done to you.* Which words are to be referred not onely to the matter & example of humility, but also euen to all y other works and life of our Sauour Christ: forsomuch as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented vnto vs, to wit, of humility, as S. Cyprian declareth more at large

*The lyfe of
Christ is a
most perfect
patterne of
all vertues,
and especially
of humilitie.*

large in these words. It was chiefly .
(saith he) a worke of great patience .
and humilitie, that so high and ex- .
cellent a maiesty wold vouchsafe to-
come downe from heauen vnto the .
earth, and clothe himselfe with our .
clay: & that he would dissemble the .
glory of his immortalitie, & becom .
mortal, to the end, that beeing him- .
selfe innocent & faultlesse, he might .
be punished for such as were guilty. .
The Lord would be baptized of his .
seruaunt: hee that came to pardon .
sinnes, would bee washed with the .
water of sinners; he that feedeth all .
Creatures, fasted forty dayes in the .
wildernes, and in the end, suffered .
hunger, which hee did to this end, .
that all such as haue a hungry appe- .
tite vnto Gods word, and long af- .
ter his grace, might bee satisf-ied .
with the same. He fought with the .
deuill that tempted him, & conten- .
ting himselfe with y victory, offered .
his enemy no further harme, but by .
word onely. His disciples hee neuer .
despised, as a lord doth his seruants, .
but entertained the with great cha- .
ritie and bencuolence; yea, he vsed .
them louingly, as bretheren.

. Neyther is it to be meruailed at,
 . that hee thus behaued himselfe to-
 . wards his disciples, beeing as they
 . were, obedient, seeing he could suf-
 . fer that arrant traytor Iudas so pa-
 . tiently, & beare with him euen vn-
 . til the end, & suffer him being his e-
 . nemie, to eate together with him at
 . his own table; & knowing full well
 . where about hee went, would neuer
 . discover him, but was content to re-
 . ceiue a kisse of him, euen of him, (I
 . say) that had solde him with such a
 . trayterous peace. Moreouer, with
 . what great patience did hee beare
 . with the Jewes vntill that present
 . houre? How painfully did he labor
 . to moue those vnbeleeuing hearts
 . with his cōtinuall preaching to em-
 . brace the faith? what great trauaile
 . tooke he to allure those vngrateful
 . men vnto him by good works?

. How meekly answered he to such
 . as cōtrariied him in his speech? with
 . what clemencie bare hee with the
 . proude? vvith what a wonderfull
 . humilitie yeelded hee vnto the furio-
 . us rage of his enemies and perse-
 . cutors? How trauailed he vntil the
 . houre of his most bitter passion, to

ouer-

ouercome them that had beene the
murderers of the Prophets, & hay-
nous rebels against Almighty God.
In like manner, at the very houre of
his passion, before they came to the
shedding of his most precious
blood, and to put him to that most
cruell death, howe great were the
mocks & taunts he suffered? Howe
patiently did hee beare the spetting
of those infernall mouthes, that had
himselſe not long before, with the
spettle of his owne mouth, restored
a blinde man to his perfect sight?
How suffered hee theyr whippings,
whose seruants were wont in his
name, with mighty power to whyp
the very deuils? how was he crow-
ned with thornes, that crowned his
Martyrs with euerlasting garlands?
Howe was hee smitten on the face
with the palmes of mens handas,
that giueth the palme of victory vn-
to such as be conquerers? how was
hee robbed of his earthly garments,
which clotheth his Saints with gar-
ments of immortalitie? howe was
he proffered most bitter gaule, that
giueth vs the bread of heauen? how
was hee offered vinegar to drinke,

that giueth the cuppe of saluation? Hee that was so innocent, hee that was so iust, or rather, hee that was innocencie and iustice it selfe, was accounted among theeues: the euerlasting truth was accused with false witnes, the Iudge of the world was condemned by wicked men: the word of God receiued the sentence of death with silence. Consider moreouer, at what tyme the Sauour of the world was nayled to the Crosse, and at the very houre of his death, whē the starres were obscured, the Elements troubled, whē the earth quaked, when the lyght was darkened, when the Sunne turned away his eyes, and would not suffer his beames to shine vpon the earth, least happily it might see such a great crueltie. Consider (I say) how euen at this time, our Sauour did not so much as open his mouth or moue himselfe: how he would not at the very last houre and point of death, discover the glory of his Maiestie, but suffered continually that extreame and violent conflict, euen vnto the end, intending thereby to leaue vnto vs a perfect example of

cont.

con
and
bloo
torn
wou
peni
them
at th
woul
his C
Nov
worl
nigni
of Ch
them
But su
ence o
Hethe
prima.
Of i be
and blo
of
ON
ses
Christ

continuall patience. Yea, moreouer
and besides all this, if those cruell
bloody ministers, that crucified and
tormented that blessed body of his,
would haue conuerted, and beene
penitent, hee was ready to receiue
them to his grace and fauour, euen
at the very last instant: neyther
would hee haue shut vp the gates of
his Church from any man.

Now therefore, what thing in the
world can possibly be of greater be-
nignitie & patience, then the blood
of Christ; that offered lyfe, euen to
them that shedde the same blood?
But such and so great is the pati-
ence of our sweete Sauour Christ.
Hitherto be the words of Saint Cy-
prin.

*Of the blessed Sacrament of the body
and blood of our Sauour Christ: and
of the causes wherfore it was
instituted.*

S. II.

ONE of the most principall cau-
ses why our Lorde and Sauour
Christ came into the worlde, was
to

to enkindle the harts of men in the
loue of Almighty GOD: for so
he sayth by S. Luke: *I am come to*
Luk, 12, 49, *put fire vpon the earth, and what*
would I els but that it should burne?
Thys fire dyd our Sauour put on
the earth, when hee bestowed vpon
men such, and so many wonderfull
benefits, when he wrought so great
workes of loue among them, and
wholy enflamed them in thys fire
of loue.

Now, albeit that all the works of
his most holy life, doe serue to thys
end, yet of all others, those do most
effectually serue to thys purpose,
which he did in the end of his lyfe:
according as S. Iohn the Euangelist
signifieth, saying: *His friendes that*
Iohn, 13, 1, *he had in the world, hee loued them*
ſpecially in the end. For at that time
hee bestowed greater benefits vpon
thē, and diſcouered vnto them great
pledges and token ſof his loue, a-
mong the which ſingular pledges,
one of the moſt principall was the
inſtitution of this moſt bleſſed Sup-
per; the which thing ſhall appeare
very plainly vnto him, that wil con-
ſider with good attention the cauſes

ses of the institution of the same.

But in this behalfe, I beseech thee (O most mercifull Lorde) that thou wilt vouchsafe to open our eyes, & grant vs thy light, that wee may see what causes they were, that moued thy louing hart, to institute for vs, this so wonderfull a Sacrament, and to leaue it vnto vs.

Nowe, that wee may vnderstande somewhat of this diuine mysterie, it is to be presupposed (good Christian Reader) that no tongue created is able to expresse the passing great loue, that our Sauour Christ beareth towards the true Catholique Church his Spouse, and consequently vnto euery soule that is in y^e state of grace; for-somuch as euery such soule is also his Spouse.

For thys cause the Apostle Saint Paule, requested & desired, that almighty God would reueale vnto vs the greatnes of his loue, which vndoubtedly is so great, that it farre passeth all the wisdom and knowledge created: yea, though it were that wonderfull knowledge of the Angels.

The

The first cause.

OV R most sweet Bride-groome, when he minded to depart out of thys life, and to absent himselfe from his Church, his deere Spouse: (to the intent that this his absence, might not be any occasion, vnto her to forget him,) he left vnto her for a remembrance, thys most excellent Sacrament.

VVherein, hee himselfe would remaine spirituallys; for he could not beare it, that betweene him and her, there should bee any lesse pledge to prouoke her to be mindful of him, then euen himselfe. And therefore, hee pronounced at that tyme these sweet words: *So often as ye shal doe this thing, doe it in the remembrance of me.* That is, doe it that ye may be alwaies mindfull, howe much I am willing to do for you, & how much I goe nowe to doe, and to suffer for your saluation.

Luk, 22, 19,
1, Cor, 11,
24,

The second cause.

MOreouer, thys most sweete and louing Bride-groome, intended in thys his long absence, to leave
some

some
the
com
her t
Sacr
himf
is in
full
bly l

A T
w
hys S
rich h
most
inten
woul
diuin
keyes
Sakra
saith)
this m
remer
on ve
of his
same
louer
Co
gerou

some companie to his Spouse, that she might not remaine solitarie and comfortlesse. And therefore hee left her the company of this most holie Sacrament, wherein y^e Bridegroome himselfe is spiritually present, which is indeed the best, & most delightfull company that hee could possibly leaue her.

The third cause.

AT what time also our Saniour would goe to suffer death for his Spouse, and to redeeme and enrich her with the price of his owne most precious bloode; and to the intent shee might (when soeuer shee would) enioy this most precious & diuine treasure, he left her the verie keyes thereof in thys most blessed Sacrament. For (as S. Chrysostome saith) so oftē as we come to receiue *S. Chrysost.* this most blessed Sacramēt, we must remember that we come to feed vpon very Christ by faith, & to drinke of his most precious bloode in the same manner: and that vnder thys soueraigne and diuine misterie.

Consider therefore in what a dangerous case those men are, that for a little

little slothfulnesse, doe abstayne to come to this royall banquet: and to enioy such a great and most inestimable diuine treasure. These bee those vnfortunate sluggards of who the Wise-man speaketh, saying: *The sluggard hydeth his handes in his bosome, and suffereth hymselfe rather to dye for hunger, then hee will lyft them vp to his mouth.*

Prou. 26, 15

Nowe what greater slothfulnesse can there be imagined in a man then this, that because he will not abyde to take so little labour, as he should bestow in preparing himselfe, for the receiuing of thys most holy Sacrament: he will rather want the benefite of so great and inestimable diuine treasure, which is of a greater value then all that euer Almighty God hath created.

The fourth cause.

THIS heauenlie Bride-groome, desired also to be loued of hys Spouse with a passing great loue: and therefore he ordained this diuine and mysticall morsell, consecrated with such wordes, that who-focus receiueth it worthily, is foorth-with touched

ouched and stricken with hys loue.
O wonderfull misterie, worthy to be
engraued euen in the innermost part
of our harts.

Tell me (ô thou vngratefull man)
if a prince shoulde beare such great
affection and loue towards a scellie
wench, that were his bondslaue, that
he could find in his hart to take her
for his Spouse, & make her Queene
and Lady of all he is Lord of; how
great would we say that the loue of
that Prince had been that would do
such a deed? And if (peraduenture)
after the mariage solemnized, the
slaue should shew herselfe coldly af-
fected towards the Prince her Hus-
band: and hee vnderstanding the
same, would (as a man forlorne) goe
to seeke with all diligence for some
precious morsell, and giue it her to
eate, whereby to winne her loue vn-
to him; howe passing great would
we say, that the loue of that Prince
were, that should be thus affected
towards her?

Now therefore (ô King of glory)
what meaneth this, that thou for the
entire loue that thou bearest vnto
me, vouchsafed not onely to take my
soule

Psal. 24, 7.

soule to be thy Spouse, being (as she was) the very bond-slaue of thine enemy the deuill: but seeing her also (notwithstanding al this) very coldly affected towards thee, hast ordained for her this mystical and diuine morsell, which thou hast cōsecrated with such words, that it hath vertue in it, to draw such soules vnto thee as shal feede thereon, and make them to burne with liuely flames of loue.

There is no one thing that declareth the affection of loue more evidently, then when a man hath a desire to be beloued. Considering therefore that thou hast beene so greatly desirous of our loue, that thou hast sought it with such strange inuentions: who shall from hence-foorth stand in doubt of thy loue? Certaine I am (ô my most louing and merciful Lord) that if I loue thee, thou also louest me; and certaine I am also, that I neede not to seeke any inuentions to allure thy hart to loue me, as thou hast sought to allure my hart to loue thee.

*If we loue
God, it is cer-
taine that
God loneth
vs.*

TH
w
Spou
abide
he wo
hee r
from
that b
VV
was n
tarrie
not (a
him,
thoug
Spou
shoul
sette a
For
ted th
mean
ynited
with C
strong
two, d
For li
catech
and th
(after

The first cause.

THE most sweete Bride-groome, would also be absent from hys Spouse, and yet because loue cannot abide to be absent from the beloued, he would depart in such wise, that hee might not altogether depart from her: & he would so goe away, that he might also remaine with her.

VVherefore, considering that it was not expedient for our Sauior to Iohn, 16, 7.
tarrie heere still, & the Spouse might not (as then) goe from hence with him, he deuised a meane, that although hee went hys way, and his Spouse remayned still behind, yet should they neuer be seperated and sette a sunder.

For this cause therefore he instituted this diuine Sacrament, that by meanes thereof, the soules might be vnited, and incorporated spiritually with Christ: and that with such a strong bonde of loue, that of them two, there shold be made one thing. For like as of meate, and of him that eateth that meate, there is made one and the same thing: euen so likewise (after a certayne manner) is there made

made of the soule and of Christ, not
by nature, but by conformity of life

The sixth Cause.

Moreouer, our Sauours will and
pleasure vvas, to assure hye
Spouse, and to giue her a pledge of
that blessed inheritance of eternal
glory, that shee being fortified with
the hope of this felicitie, might passe
cheerefully through all the troubles,
aduersities, afflictions and persecuti-
ons of thys lyfe. For truely there is
no one thing, y^e causeth vs so much
to despise all things that are to be
had in this life, as an assured hope of
the blessednes and felicitie wee shall
enjoy in the life to come. And as
our Sauior signified vnto vs, in those
words which he spake vnto his dis-
ciples before his passion: *If ye love
me, (said he) ye would be right glad
of my departure: because I goe to the
Father.*

*The hope of
everlasting
felicitie cau-
seth cōtempt
of all world-
ly glory.*

Ioh, 14, 28,

As though he had said, it is a great
felicitie to goe to the Father, for al-
though the way to goe to him, be
through whips, thornes, & all crof-
ses and tribulation whatsoeuer, yet
all that notwithstanding, it is a thing

of inestimable gaine and comfort to
goe vnto him. Wherefore, to the in-
tent that hys Spouse might haue a
very firme and assured hope of thys
felicitie, he left her heere in pledge
thys inestimable diuine treasure,
which is of as great value as all that
is there hoped for ; that shee should
not mistrust, but that almighty God
wil giue himselfe vnto her in glory,
where shee shall liue whollie in the
Spyrite, seeing he denieth not hym-
selfe vnto her in this vale of teares,
where she liueth in the flesh.

The seauenth cause.

OUR Sauour purposed also at
the houre of his death, to make
his Testament, and to leaue vnto his
Spouse some notable legacie, to bee
as a relife & a comfort for her at all
tymes. And so he left her thys most
blessed Sacrament, (wherein Christ
himselfe is spiritually present) which
was the most precious & profitable
bequest y hee could leaue vnto her.
Elias, when he was taken from the
earth, left his cloake vnto his disci-
ple Elizeus, as one that had none o-
ther riches, whereof to make hym
hys

2, Reg, 2, 13

hys heyre; but our most sweete
 ung Sauour and Maister, when
 would ascend into heauen, left here
 vnto vs the cloake of his most sacre
 body, mystically ministred vnto vs
 this most holy Sacrament: appoynt
 ing vs heere to be his heyres (as be
 the right of children) of this so great
 and inestimable diuine treasure.

With that Mantle, Elizeus passe
 the waters of the flood Iordan: and
 was neyther drowned nor we
 shooed; & with the vertue & grace
 of this blessed Sacrament, the sayth
 full doe passe the waters of trouble
 in this lyfe, without danger.

The eyght cause.

TO conclude, our Sauour inten
 ded to leaue vnto our soules su
 ficient prouision of foode, where
 with they might lyue: for-somuch
 as the soule hath no lesse need of be
 proper sustenance, to maintain her
 in the spirituall lyfe, then the body
 hath of his temporall foode, for the
 maintenaunce of his corporall lyfe.
 If thou thinke other-wise, tell me (I
 pray thee) why hath the body need
 of his ordinarie meate euery day
 vndoubt

*The great
 neede that
 the soule
 hath of spiri-
 tuall foode.*

etel
hen
it hee
sacra
o vi
poys
(as hee
o gre
re. One
passi
n: and
we
t grace
sayin
ouble
doubt
edlie, the cause is, for that
the naturall heate, continually wa-
th and consumeth the substance
our bodies, & therefore it is need-
ll, that that be restored again with
ly sustenance, which is consu-
ed with dailie heate. For otherwise,
the naturall strength of man would
be at an end, and his power
ould quickly decay.

O that it pleased Almighty God,
that men might vnderstand by this,
the great necessitie they haue of this
ine Sacrament; o that they could
this, conceiue the great wisdom
and mercy of him, that hath institu-
d and ordayned the same for our
enefit ! Is it not a thing well
nowne, that we haue within these
owels of ours, a certayne pestilent
eat, that came vnto vs by the occa-
on of sinne, which consumed al the
oodnes that was in man? That is
which inclineth vs to the loue of
in world, of our flesh, of all vices,
all sensuall pleasures : and so by
seperateth vs from Al-
ghtie God, maketh vs to relent
ware colde in the loue of him,
and causeth vs to become very dull,
lothfull

slouthfull & heauie to all good things
and very quick and liuely to all weak-
kednes.

If then wee haue thys continuall
waster & consumer so rooted with
in vs, were it not good reason (trow
you) that there should be some re-
storatiue prepared, to restore that
gaine with fresh supply, which is al-
waies wasting? If we haue a con-
nuall consumer, and haue not with
all a continuall repayer, what may
be looked for of vs, but a continuall
decaying: and at the last, a most cer-
tayne and vndoubted ruine? For
proofe whereof, it shall suffice to con-
sider the course of the Christian peo-
ple: by comparing the great feru-
encie & zeale in Religion, of the Chri-
stians in the primitiue Church, with
the little or rather no zeale of the
Christians in our corrupt age. For
in the Primitiue Church, when the
Christians did eate continuallie of
this diuine meate, they lyued there-
with a very spirituall lyfe, and had
thereby force and strength, not on-
ly to obserue Gods lawes & comman-
dements in better measure then we
doe: but also euen to dye, and suffer
martyr

*The great
feruencie &
zeale of the
Christians in
the Prima-
tiue Church,
and the little
or no zeale of
Christians in
our corrupt
age.*

Acts, 7, 59.

Apo. 2, 13.

martyrdome for Gods sake.

But now (alas) in this our corrupt age, the Christians are found to bee very weake and feeble in their faith, and very dissolute and licentious in theyr liues, because they eate not of this diuine foode : and therefore in the end they perrish & die for hunger, as the Prophet signifieth when he said : *Therefore was my people carried away into captiuitie, because they had no knowledge of God, and their nobles perrished for hunger, and the multitude of them died for thirst.*

Esay, 5, 13

For thys cause hath the wise Phisition our Sauour Christ (who hath also felt the pulses of our weaknes) ordayned this most holy and diuine Sacrament : and for thys purpose hath he instituted the same in forme of meate, that the very forme wherein hee did institute it, might declare vnto vs the effect it worketh, & with all, the great neede our soules haue of the same.

Consider nowe, if there may bee found in the whole world, any greater argument of loue, then that Almighty G O D should giue vs his owne body for our spirituall foode

T.

and

and reliefe. VVe may reade in many
 hystories, that some mothers haue
 2, Reg. 6, 29 (beeing constrained with extreame
 hunger) embrued their hands in the
 flesh and blood of theyr owne little
 children, to sustaine themselves with
 feeding vpon them, and that for the
 great desire they had to lyue. But
 who hath euer read, that any mother
 hath fedde her child, that was ready
 to perrish and die with hunger, with
 her owne flesh? or that shee would
 be cruell to her-selfe, to be pittiful to
 her chyld? Certainly there was ne-
 uer mother yet lyuing vpon y^e earth,
 that euer dyd such a deede. But our
 most louing and sweete Sauour
 Christ, passing any mother in loue,
 perceiuing vs to be ready to perrish
 and dye for hunger, & seeing withall,
 that there was none other way to
 maintaine our lyues, then to giue his
 owne life for ours, and his flesh for
 ours, commeth down from heauen,
 and yeeldeth heere his bodie to be
 cruelly butchered, and put to death,
 that thou mightest preserue and su-
 stayne thy lyfe wyth thys dyuine
 meate. And as he hath done this
 one tyme onely in his owne person
 wishing

Isay, 49, 15

Heb. 9, 28.

wishing thee to haue it as often in remembrance as thou spirituallie feedest vpon the same: so he teacheth thee that he is alwayes ready to pay the same price againe, if it were necessarie for thee.

Luk, 22, 19.

Besides all this, thou must consider, that this most holy reformer of the world, intended to restore man vnto his former dignity, and to raise him vp againe so much by grace as he had fallen by sinne. And therefore, as his fall was from a lyfe that he had of God, (which lyfe our first Father Adam before hys fall had enioyed,) to y^e lyfe of beastes (wherin after his fall he remained:) euen so contrariwise hys will was, that hee should be raised vp againe from the lyfe of beastes, in which he remained, to the lyfe of God, which (thorow sinne) he had lost. And for this end hath our Sauour Christ ordained the communion of thys most holy & diuine Sacrament, by meanes whereof, man attayneth to be partaker of God, and to lyue the lyfe of God: as our Sauour hymselfe toucheth, in these words: *Hee that eateth my flesh and drinketh my blood,*

Christ restored man so much by grace, as he fell by sinne.

Iohn, 6, 56.

dwelleth in me, and I in him.

As if he had sayd: lyke as by the dwelling of my Father in mee, the lyfe that I liue, is altogether conformable to the lyfe of my Father: euen so he, in whom I shall dwel by meanes of my diuine Sacrament, shall lyue as I doe liue, and so shall he not now lyue the lyfe of a man but the lyfe of God.

Now the, what glory can be greater then this? what gift more precious? what benefite of more value? what greater token of loue? Let all the works of nature keep silence; let all the workes of grace giue place; for this is a worke exceeding all workes; and a singular grace aboue all graces.

O most wonderfull Sacrament: what shal I say of thee? with what words shal I commend thee? thou art the life of our soules: the medicine of our woundes; the comfort of our troubles; the memory of Iesus Christ; the testimonie of his loue; the most precious legacie of his Testament; the companion of our peregrination; the consolation of our banishment; the bann

coale to enkindle the fire of the loue of God in vs; the meane wherby to receiue grace; the pledge of euerlasting felicitie; and the treasure of the Christian lyfe.

Of the wonderfull effectes, that thys blessed Sacrament worketh in him, that receiueth it worthily.

BY meanes of thys diuine meate, the soule is vnited to her Spouse: by this, the vnderstanding is illuminated; the memorie quickened; the will enamored; the inward and spirittuall taste delighted; deuotion increased. The good motions awaked: our weakenes fortified; & by means of this diuine meate, we receiue lustinesse, to ascend vp euen to the hill of Almighty God.

What tongue is able fully to expresse y excellencie of this most blessed Sacrament? who can giue worthy thanks for so great a benefite? who will not be altogether resolued into teares, when he seeth Almighty God vnited vnto hym? Assuredlie, the more we goe about to consider the excellencie & vertues of this so-

ueraine mysterie, the more doe we want words to expresse it : and the more doth our vnderstanding fayle vs therein.

Now what pleasure, what sweetnesses, what delightful saouours of good lyfe, doth the soule of the iust man feele at that time, when he receiueth thys diuine Sacrament ? There is none other sound heard at that time, but onely sweet songs of the inward man, vehement bursting out of holie desires, yeelding of thankes, and vttering of most pleasant words, all tending to the praise of our Sauour Christ her beloued . There the deuoute soule , through the vertue of thys most holy and reuerent Sacrament, is altogether renued, and replenished with ioy.

There she is recreated with deuotion ; fedde with peace ; fortified in fayth ; confirmed in hope ; and tyed fast with bonds, and knots of charitie vnto her most sweet Saniour and Redeemer . VWhereby shee waxeth daylie more seruient in loue : more strong in resisting temptation : more prompt & readie to sustaine labour and trauaile : more careful and dili-

gent to doe good works : and most
desirous often to frequent thys holy
misterie.

Such are thy gyfts (ô sweete Sau-
our) such are the works & delights
of thy loue, which thou art wont
to communicate to thy friends : by
the meanes of this diuine Sacra-
ment. And this thou doost , to the
end that we beeing filled with these
so great and mighty delights, should
despise all other vaine & deceitfull
delights.

Now therefore (ô most milliflu-
ous loue) open the eyes of thy faith-
full people, open thê I beseech thee
(ô most diuine light,) that with the
bright beames of a liuely faith, they
may know thee, & dilate their harts
that they may receiue thee into thê :
that being instructed by thee, they
may seeke thee, repose theyr trust in
thee, rest in thee, and finally, by
means of this most holy Sacrament,
bee vnited with thee, as members
with theyr head, and branches with
theyr Vine, that so they may lyue
through thy vertue : and enioy the Ioh, 15.5.
influence of thy grace for euer and
euer, world without end. Amen.

Meditation for Tuesday Night.

¶ This day, thou hast to meditate vpon these two poynts: to wit, vpon the prayer of our Sauour Christ in the Garden: and vpon his apprehension.

The Text of the foure holy Euangelists.

Math, 26,
36, 37, 38,

WHen Supper was doone, Christ went with his disciples into a Garden, which is called Gethsemanie, and he said vnto them: sit you heere whilst I goe, and pray yonder. And hee tooke with him Peter, and the two sonnes of Zebedee. And hee began to be in a great feare and heauinesse. And he said vnto them: My soule is heauie vnto the death. Tarry you heere and watch with me. So hee went a little further, from them, where hee cast himselfe downe prostrate vpon the earth, and fell on his face, and prayed,

say

saying: O my Father, if it bee possible,
let this cup passe from me: neuertheles,
not as I will, but as thou wilt. This
doone, he came againe to his Disciples,
and found them a sleepe. And hee saide
to Peter, what? could ye not watch
one houre? watch and pray, least ye
enter into temptation. The spirite is
ready, but the flesh is weake. Againe,
he went away the second time, & made
the same prayer, saying: O my Father,
if this cup cannot passe from mee, but
that I must needs drinke it, thy will
be doone. And he came the second time
and found his Disciples a sleep, for their
eyes were heauie. So hee left them, and
went away againe, and prayed the third
time, saying the same words. And there
appeared an Angell to him from hea-
uen, comforting him. And beeing in an
agony, hee prayed more earnestly, and
his sweat was like vnto drops of blood,
trickling downe to the ground. Then he
came vnto his Disciples, and sayde vnto
them: sleepe on from hence-foorth and
take your rest. Beholde, the houre is at
hand, and the sonne of man shall be de-
liuered into the hands of sinners. Arise,
let vs goe. Behold, he is at hand that shal
betray me. And whilst he yet spake, loe,

Luk, 22, 43,

Mat, 26, 45,

Judas one of the twelue came, and with him a great multitude, with swords & stauces, and torches, and Lanthornes: beeing sent from the high Priests and Elders of the people.

Now he that betrayed him, had giuen them a token, saying: whom-soeuer I shall kisse, that same is hee, lay hands on him. And forth-with he came to Iesus, and said: Haile Maister, and kissed him. Then Iesus saide vnto him, Friend, wherefore art thou come? And

Mat, 26, 49, Simon Peter drew out his sworde, and strooke a seruant of the high Priest, & cut off his right eare. This seruant was called Malcus. Then Iesus sayde vnto Peter: Put vp thy sworde into thy sheath: the cuppe that my Father hath giuen mee, wilt thou not that I drinke it? And he touched the eare, & forth-with made it whole.

Luk, 22, 52, At that time Iesus said to the high Priests and Officers of the Temple, and to the Elders that came vnto him. I see

Mat, 26, 55, be come out, as it were against a thief; with swords and stauces: I sate dailie among you, teaching in the Temple, & ye layd no hands on me, but this is your houre, and the power of darknes. Then Ioh, 18, 12, the Souldiers the Captaines and the officers

Tuesday Night. 423

sters of the Iewes, tooke Iesus & bound him, and led him away to Annas first, (for he was Father in law to Cayphas) Mat, 26, 56. who was the high Priest for that yeere. Then all the Disciples forsooke him and fledde.

*Meditations Upon these poynts of
the Text.*

What doost thou (ô my soule?)
what thinkest thou? it is no
tyme now to sleepe. Come with
mee (I pray thee) into the Garden
of Gethsemane, and there shalt thou
heare and see great mysteries. There
shalt thou see ioy strooken with
sadnes; fortitude wexen afraide;
strength discomfited; maiestie and
omnipotencie confounded; great-
nes and mightines, very narrowlie
straightned; and glory it selfe, ob-
scured and darkned.

of

*Of Christ his praying in the
Garden.*

CONSIDER now first, how after that Supper (which was so full of myserie) was ended, our Sauour went with hys Disciples vnto the Mount Oliuet to make hys Prayer, before he would enter into the combat of his blessed Passion : to giue vs thereby to vnderstand, that in all troubles & temptations of this life, we must alwaies haue recourse vnto prayer, as it were to an holy Ancker, by the vertue whercof, the burthen of tribulation shall eyther be quite taken away from vs : or els we shall haue strength giuen vnto vs to be able to beare it; which is a farre greater grace. For (as Gregory sayth) the Lord dooth vs a greater benefite when he giueth vs force and strength, to be able to sustaine trouble and temptations, then when hee taketh the same troubles away from vs.

Gregory.

Our Sauour tooke with him (to accompanie him in this way) three of his best beloued Disciples, to wit, Peter, Iames, & Iohn : which three had beene witnesses (a little before)

of his
this h
sons r
shape
the lo
shape,
selfe v
on. An
stand,
agonie
then t
uered
those
heauie
beere,
God a
farre e
and al
ling &
rie bre
with w
hys se
great h
paine
requir
rie you
O t
feliciti
Lord)
who h

of his glorious transfiguration. And
this he dyd, that the verie same per-
sons might see, what a farre different
shape he tooke nowe vpon him for
the loue of men, from that glorious
shape, wherein he had shewed him-
selfe vnto them, at his transfigura-
tion. And because they should vnder-
stand, that the inward troubles and
agonies of his soule, were no lesse
then those that began to be dysco-
uered outwardly, he spake vnto the
those sorrowfull words: *My soule is
heauie, euen vnto the death, tarry ye
heere, and watch with me.* That very
God and true man, that man which
farre exceeded our humane nature,
and all things created: whose dea-
ling & conference, was with the ve-
rie breast of the high Deitie it selfe,
with whom onely he communicated
hys secretes; is nowe fallen into so
great heauines, that he imparteth his
paine vnto his creatures, and dooth
require their companie, saying: *Ta-
rie you heere and watch with me.*

Mat. 26, 38.

O treasure of heauen! ô perfect
felicicie! Who hath brought thee (ô
Lord) into such a narrow straight?
who hath driven thee to seeke euen
of

of thine owne creatures? Who (I say) hath done thys, but euen the very great loue thou hast to make them rich?

Tell me now (ô my most mercifull Redeemer,) wherefore art thou now so much afraid of death, which before thou diddest so much desire, seeing the fulfilling of the desire, is a cause rather of ioy, the of feare? Verilie thy Martyrs had neither the fortitude nor grace that thou hast. They had only a litle portion, which thou (being the fountaine of grace) diddest impart vnto them, and yet they with that onely small quantity of grace, entered the combat of their martyrdoms very cheerefully, & achieved the victory. And art thou (ô Lord) beeing the giuer of strength and grace, sad and feareful nowe, euen before the battell beginneth? Assuredly (ô Lord) this thy feare is not thine, but mine: as likewise the strength and fortitude of the Martyrs, was not theirs, but thine.

The feare that thou hast, cometh of that y^e hast of vs, & the strength and fortitude that the Martirs had, came of that they had receiued of thee.

Tuesday Night.

417

thee. The weakenes of my humaine nature is discovered, in that G O D was afraid, and the strength of thy God-head is shewed, in the fortitude of man. So that this feare is mine, and that fortitude is thine: & therefore the reproch is mine, and the praise is thine.

There was taken a ryb-bone out of the side of our first father Adam, to forme a woman thereof; and in stedde of the bone that was taken away, there was put weake and feeble flesh: nowe what els is signified heereby, but that the euerlasting Father tooke from thee, being our second Adam, some force & strength of grace, to place the same in thy Spouse the Church: & tooke from her the feeble flesh and weaknes, to place it in thee: by meanes whereof, thy Spouse remained strong, and thou weake: shee strong by reason of thy strength, and thou weake by reason of her weakenes.

Thou hast heerein (ô heauenlie Lord) bestowed a double benefite vpon vs: in that thou hast vouchsafed, not only to clothe vs with thee, but enē also to clothe thy selfe with

vs.

.i. in many nature

Gene, 2, 21,

I, Cor, 15, 45.

vs. For these two so singular benefites, the Angels prayse thee for ever more, for that thou hast beene nuyggard in communicating these thy benefites vnto vs, nor yet disdain'd to take vpon thee our miseries. Now when I consider these things (ô Lord) what els should I doe, but seeing my self, (as it were) loden with thy mercies, glory in thee: and seeking thee to be likewise replenished with my miseries (for my sake) take compassion vpon thee; for the one will I reioyce and be glad, and for the other I will sorow. And so with ioy and lamentation together, I will sing and bewaile the misterie of this most dolorous Passion: and I will studie continuallie in that booke of

Ezech. 3, 10 Ezechiell, the contents whereof, are songs and lamentations.

VWhen our Sauour had spoken these words, he departed from his Disciples a stones cast, where lying prostrate vpon the ground, he began his prayer with very great reuerence, saying: *O Father, if it be possible, let this Cuppe passe from mee: howbeit not as I will, but as thou wilt.* And after that he had made this prayer

Mat 26, 39. saying: *O Father, if it be possible, let this Cuppe passe from mee: howbeit not as I will, but as thou wilt.* And after that he had made this prayer

thrice

three times, at the third time he was
in such a great agony, that he began
to sweat euen drops of blood, which Luk, 22, 44.
ran downe along his sacred bodie,
and trickled downe to the ground.
Consider now attentiuely, in what a
dolorous case our Sauour was, and
how there were presented vnto him,
all the cruell paynes and torments
he had to suffer, euen as though they
had beene then presently in dooing
before his eyes; all which he appre-
hended after a most perfect manner,
in hys most excellent imagination,
each one in such sort, as they were
prepared for hys bodie, which was
certainlie more tender and delicate,
then euer any other body was in the
whole world. } f.

Hee sette also at that tyme before
hys eyes, all the sinnes of the whole
world, for which he should suffer:
and withall, the great vnthankfulnes
of so many soules, as (hee knewe) ~~it~~
would neuer acknowledge this hys
singuler benefit, nor further & help
themselues with this most precious
and so costly a remedy. These things
being profoundly wayed and consi-
dered by our Sauour at thys tyme,
hys

his soule was vexed in such sort, that his senses & most tender flesh were so wonderfully troubled, that all the forces & elements of his body were distempered: and his flesh opened and gaue passage to the blood, that it might passe, and distill in abundance, and streame downe to the ground.

Nowe, if the flesh suffered such grievous paynes, with the onely remembrance, and imagination of that which was yet to come, in what a dolefull case then (trow you) was his soule, that suffered those paines euen directly in it selfe?

In other men we see, that when they are dysquieted with any sudden and great anguish, the blood sweats, and useth commonly to haue recourse vnto the hart, leauing the other members of the bodie cold and destitute of their strength, to comfort y^e most principall member. But our sweete Sauior Christ contrariwise, (because hee would suffer without any manner of comfort, thereby to make our redemption more abundant) such was his passing loue towards vs, that he would not admit so much as that

fort, little reliefe, and comfort of nature.
 Behold our sweet Saviour now in
 his agonie, and consider not onely
 the painfull anguishes and griefes of
 his soule, but also the forme of his
 sacred and reuerent countenance.
 The sweat is wont to haue his most
 recourse to the fore-head and
 face: if then the bloode issued out
 through all the body of our Saviour,
 in such sort, that it trickled down to
 the very earth: in what plight then
 was that countenance (think you)
 that giueth light to the life it selfe?
 and how was that face dis-figured,
 which is so reuerenced of the hea-
 uens, beeing (as it was) all in drops
 and couered ouer with a bloodie
 sweat.

If such as be kind and louing, are
 wont when they come to visite their
 friends, (becing sicke and in danger
 of death) to beholde their counte-
 nance aduisedly, & to marke their
 colour, & other accidents that pro-
 ceede of diseases, tel me, o my soule,
 that beholdest the face of our sweet
 Saviour, what thinkest thou, when
 thou seest in the same such wonder-
 full, strange, and deadly signes?

What

What painfull griefes & dolorous fits are those like to be heereafter in the verie beginning of the distress he suffereth such a great agonie: what dolorous panges is hee like to be, when he shall feele those most grievous paines, and cruell torment themselves: if in the very thinking of this, he sweat the drops of blood. If thou be not mooued to take compassion on our sweet Sauour, see him in this dolefull case for thy sake if now when he sweateth drops of blood throughout all his body, thou canst not shedde anie teares from thyne eyes, thinke verilie with thy selfe, that thou hast a very hard and stonie hart; and if thou canst not weep for want of loue towards him yet at the least weepe for the multitude of thy finnes: for so much as they were the very cause of thy agony and griefe.

*Our finnes
were the on-
ly cause of
Christ his
bloody sweat*

Now the tormentors do not whip him, neyther doe the Souldiers crowne him with thornes, it is not now the nailes nor thornes that doe cause the blood to gush out of his bodie: but it is thy very finnes, and offences.

Thou

Those are the thornes that doe
 strike him, they are the speare that
 thrust him into the side: they are
 the tormentors that do afflict him:
 they are the heauie burthen that doe
 cause hym to sweat thys so strange
 and wonderfull bloody sweat. O my
 sweet Sauour and Redeemer, howe
 dearly hast thou bought my saluati-
 on: O my true Adam, that art come
 out of Paradise for my sinnes, and
 labourest on earth with thy bloody
 sweat, to get the bread that I must
 eate vpon.

Gene. 3, 23.

Consider also in this place on the
 one side, the great agony & watch-
 ing of our Sauour Christ, & on the
 other side, the sound and deepe slee-
 ping of his Disciples, and thou shalt
 see heere represented a great mystery.
 For trulie there is nothing more to
 be lamented in the whole world, the
 to see howe carelesse and negligent
 men be in their liues, and how little
 account they make, of a matter of so
 great importance as is their own sal-
 uation. VVhat thing is more to be
 be-wailed, then to see a man so care-
 lesse in so waighy affayres?

*We are most
 carelesse of
 the thinges
 whereof we
 should bee
 most careful.*

Now, if y wilt vnderstand both
 the

the one and the other, consider
 this matter the dooings of our Saviour
 iour, and withall, the dooings of
 his Disciples. See how our Saviour, that
 applying his minde earnestly to the
 matter of our Redemption, is in such
 a great care and agonie there-with, con-
 sider that it maketh him to sweate out
 drops of blood; & see on the other
 side, how his Disciples doelye alone
 on the ground, & are so heauie with
 sleepe, that neyther their Maisters
 rebuking of them, nor euill fauour
 and hard lodging on y^e bare ground
 are able to awake them out of this
 heauy and drowfie sleepe. Note also
 of what importance the saluation of
 mankind is, sith it is able to maketh
 him sweat drops of blood by whose
 power the heauens are sustained.
 And consider on the other side, how
 little account men themselues make
 of their owne saluation, sith at such
 time as Almighty God himselfe is
 carefull, and watchful for them, they
 are in a deepe heauy sleepe, & vtterly
 carelesse thereof. Assuredly, no thing
 could more liuely expresse both
 one & the other: then the conside-
 ration of these two poynts, being so
 strange

consider range as they are. For if Almighty
our God doth take so great care about
things & affaires of others, how happeneth
sauiours, that the very parties themselues,
to the whom the charge of those affaires
is in such pertaineth, (together with y^e pro-
re-withe, commoditie, losse and damage
te cuse the same (doe liue with such care-
ne other carelesse and negligence therein.

ve alone By this same care of our Sauour,
ie with carelesse of his Disciples, thou
sters must vnderstand, howe truely the
uoursord is our Father, & how he hath
ground deede (towards vs) the very bow-
of theis and hart of a naturall louing Fa-
ote alier. How often-times chaunceth
tion of, (trow you) that the daughter slee-
o maketh very soundly and quietly, when
whose Father watcheth all the nyght,
ed. working & caring for her reliefe and
le, how trouision? Euen so dooth this our
s make most louing & mercifull Father for
at such, whilst we be so heauie a sleepe,
life is found are vtterly carelesse of our own
m, the saluation: as by this example is liue-
vtterly set out before our eyes, in that he
o thing continueth all the nyght, watching
oth the and sweating, and in great agonie,
onfide- to take order for the Redemption he
eing so intended to bestow vpon vs.

trange

How

*Howe our Saujour Christ was
apprehended.*

§. II.

*The for-
wardnes of
Iudas to be-
tray Christ.*

CONsider moreouer, howe wh
our Saujour had finished his
Prayer, Iudas that counterfeite
false friend of his, came to him with
that hellish company, where recei-
uing the office of an Apostle, he be-
came now the very ring-leader and
Captaine of the deuils Armie.

Consider, how without all shame
he pressed forth, and set himselfe in
the very formost place of all the rest
of his malicious route: and coming
to his Lord and Maister, sold
him with a kisse of most trayterous
and deceitfull friendship. It is cer-
tainly a great misery y^e a man should
be sold for mony, but yet it is greater
misery to be sold of his friends
and of such as to whom hee had
beene greatly beneficiall before.

Now our sweet Saujour Christ
sold of him, whom he had made
not onely his Disciple, but also his
Apostle, yea, hee is sold of him

deceit
of him
that co
thing e
satisfie
what p
the ba
increas
of the
Tell
traytor
the Lor
pence.
price is
edtie?
hamb
And do
small a
elfe: h
price,
with hi
O wha
was tha
stima
God?
pence,
secret
At th
into th
a him
deceit

deceit and plaine treason. He is sold
of him to most cruell Merchants,
that couet (you may bee sure) no-
thing els, but his blood & his life to
satisfie theyr greedy hunger. But for
what price (trow you) is he solde?
the basenes and smalnes of y price,
increaseth the greatnes and malice
of the injurie.

Tell me, (ô Iudas) thou naughtie
traytor, at what price doost thou set
the Lord of all creatures? at thirtie
pence. O what a vile and slender
price is thys for a Lord of such ma-
jestie? Certainly a very beast in the
shambles is cōmonly sold for more.
And doost thou ô traytor, sell for so
small a price Almighty God hym-
selfe: he setteth not thee at so small
price, for-somuch as he bieth thee
with his own most precious blood.
O what a great price and estimation
was that of man? and how base an
estimation and price was thys of
God? G O D was solde for thirty
pence, & man was bought with the
precious blood of God himselfe.

At the same time, our sauior sayd
unto them that came to lay hands
on him: *Yee bee come out as it were*

Mat. 26, 55. *against a thiefe, with swordes and*

Luk, 22, 53. *staues: I sate daylie among you, teaching in the Temple, & ye neuer layd*

hands vpon me, but this is your houre

& the power of darknes. This is surely

a milterie of great admiration, for

what thing is more to be wondered

at, then to see the sonne of Almighty

God; to take vpon him y^e image

and shape, not onely of a sinner, but

euē also of a condemned person

This (sayth he) is your houre, and the

power of darknes. The which words

giue vs to vnderstand, that from that

tyme, that most innocent Lamb

was giuen vp into the power of the

Ephe. 6, 12. *Princes of darknes, which are the de*

uils, to the intent that by meanes

their members and cruell ministers

they might execute vpon him, altho

furios torments and cruelties they

could deuise. And like as holy Iob

Iob, 2, 6. *was by the permission of Almighty*

God, giuen vp into the power of

than, that he might vse vpon him

the crueltie he would, this onely

cepted, that he should not bereaue

him of his lyfe: euē so was the

power giuen to the Princes of

nes, without any exception of life

death, that they might fully extend
vpon that humanitie of his, all their
furie and rage, to the vttermost they
could.

Hereof rose those dispitiful taunts,
those slaunderous and reprochfull
wordes, such as the like were neuer
heard before that time, where-with
the deuil pretended to satisfie his vn-
satiable rancor and malice, & to cast
that blessed soule downe into some
kind of impaciencie, if it had beene
possible.

Almightie God (sayth the Prophet
Zacharie) shewed Iesus the high priest
Zach. 3, 1.
vnto mee, apparrelled with a spotted
garment: and sathan stood at hys
right hande, readie prepared to speake
against him. But our Sauour an-
swered for his part, saying: I did al-
wayes sette God before mine eyes, who
Psal. 16, 8.
standeth at my right hand, that I be
not remooued.

Consider then (ô my soule) how
much that high and diuine maiestie
abased himselfe for thy sake: seeing
he vouchsafed to come to the last ex-
tremitie of all miseries, which is, to
be given vp to the power of deuils.
And because this was the payne that

Psal. 8, 5.

was due to thy sinnes, it pleased him to put euen himselfe to thys payne, that thou mightest remaine quiet, & free from the same. O holy Prophet, why doost thou wonder to see Almighty God become inferior to his Angels? Thou hast now far greater cause to wonder, to see him gyuen vp into the power of deuils.

Vndoubtedly, both the heauens and the earth trembled and quaked, at this so passing great humilitie and charitie of our Sauour. So soone as these words were spoken, forth-went all that hellish route, and malicious rable of rauening Wolues, assaulted this most innocent Lambe, & some very furiously haled him thys way, and some that way, each one to the vttermost of his power. O how vngently did they handle him! how vncourteously spake they vnto him, how many blowes and buffets gaue they him! what a vile clamorous cry, and showting made they ouer him, euen as Conquerours vse to do when they obtayne their pray.

They lay hold vppon those holie handes, which not long before had wrought so many miracles, and do

bind

bin
cer
and
the
the
Saiu
hym
high
igno
won
now
dest
man
thine
open
comm
mana
conce
panie
Arme
(I say
dest th
ting v
worth
nour:
ders in
such d
whom
sons d
besoug

binde them very hard and fast, with
certaine rough and knottie cordes :
and that in such sort, that they gaule
the skinne of his armes , and make
the very blood to spring out . Our
Saiour being thus bound, they led
hym openlie through the common
high-streetes, with great despite and
ignominie . O what a strange and
wonderfull sight is this ! Consider
now with thy selfe, what thou wol-
dest thinke , if thou knewest some
man, of great authoritie and wor-
thinnesse, and shouldest see him ledde
openly by the Officers through the
common streetes ; with his handes
manacled and fast bound, in a great
concourse of people, with great cō-
panies of Souldionrs and men of
Armes garding him about. Imagine
(I say) with thy selfe, what y^e woul-
dest thinke in this case ; and then lif-
ting vp thine eyes, behold this Lord,
worthy of so great reuerence & ho-
nour : that had wrought such won-
ders in that Land, that had preached
such diuine Sermons among them,
whom all the sick and impotent per-
sons did honour and reuerence, and
besought to haue remedy for al their
diseases

Consider now how they led him, as one deprived of all authority, and put to open shame : partly going, and partly haied forwards, & forced to hasten his pace : not in such wise as became a man of his grauitie and personage, but as it pleased the outrageous furie of his vnmercifull enemies, and the desire they had to pleasure the Pharisees, who had so great a longing to haue that pray within their gripes . Consider our Sauour well, how he goeth in this dolefull way, abandoned of his own Disciples, accompanied with his enemies, his pace hastened & disordered. And yet in all this euill intreating of his person, behold the modest behaviour of his countenaunce, the comlie grauitie of his eyes, and that diuine resemblance, which in the midst of all the discourtesies in y world, could neuer be obscured.

Ascend also yet a little higher, and consider diligently what he is whom thou seest thus ledde, and carried away with so great contumely & dishonour. This is he that is the word of the Father : the euerlasting wis-

Iohn, 1, 1.

dome:

dome: the infinite vertue: the perfect felicitie: the true glory: and the cleere fountaine of all beautie.

Consider then, how for thy saluation and redemption, vertue is heere tyed with bands, innocencie apprehended, wisdom flouted & laughed to scorne: honour contemned, glory tormented, and the cleere wellspring of all beautie, troubled with weeping and sorrowe. If Helie the Priest felt such an inward grieve, whē 1, Sam. 4, 18 the Arke of y Testament was taken, that beeing astonished there-with, he fell from the seate whereon he sate, brake his necke, and gaue vpp the ghost: how ought a Christian soule to be grieued whē he seeth the Arke of the treasures of the wisdom of God, taken in possession of such vnmmercifull and cruell enemies?

The heauens & earth prayse him, Psal. 63. and all that is in them, for he hath heard the cryes of the poore, & hath not despised the sorrowfull bewaylings of hys afflicted, that were in captiuitie, but was content to be taken captiue himselfe, to deliuer them out of their thraldome, and to sette them at libertie.

*¶ Of those that spiritually binde the
handes of our Saviour
Christ.*

S. III.

Seeing (ô most gentle and sweete
Saviour) that it was thy blessed
will & pleasure to be bound : to the
intent thou mightest by thy bandes
vnloose vs, and deliuer vs from our
captiuitie, I most humbly beseech
thee, euen by the bowels of thy ten-
der mercy, that caused thee to abase
thy selfe after this sort, that y^e wilt
not suffer me to committe any such
great wickednes, as to binde thy
hands as the Iewes did.

*What it is
to bind the
handes of
Christ.*

For it is not the Iewes onely that
do bind thy hands, but who-soeuer
maketh resistance against thy holie
inspirations, and will not goe whe-
ther thou wilt guide & conduct him,
but refuseth to accept y^e grace, which
thou doost most mercifullie offer
vnto him.

That man likewise bindeth thy
handes, that gyueth any scandalous
offence vnto his neighbour, and by
his

his
fell,
ly p
goo
gin t
T
perf
hand
cie:
the h
incre
them
to y
thou
and m
son of
Ians
Mo
ligent
(ô Lo
to let
one, b
vnto t
ceiued
will ne
vnto t
mocer
nesite
Last
gloriou

his euill example & naughtie counsell, with-draweth him frō his godly purposes ; and so hindereth the good worke which thou diddest begin to worke in him.

The mistrustfull and incredulous persons, also doe binde (ô Lord) the handes of thy liberalitie and clemencie: for like as confidence openeth the hands of thy grace, euen so doth incredulity and mistrustfulnes close them vp and bind them; according to y^e saying of the Euangelist: *That thou couldest not doe manie Vertues and miracles in thy Country, by reason of the incredulitie of the inhabitants therein.* Mat. 13, 57.

Moreouer, the vngratefull & negligent persons, doe binde thy hands (ô Lord) & doe put an impediment to let the working of thy grace. The one, because they render not thanks vnto thee for the grace they haue received: and the other, because they will not vse the grace that is gyuen vnto them, but doe keepe it idle and vnoccupied, without taking any benefite or commodity of the same.

Last of all, those y^e become vain-glorious and proude, (by reason of

the graces thou hast giuen them) do also most strongly bind thy hands. For by thys offence, they make the selues altogether vnworthy of thy grace. Wherefore it is not reason that thou shouldest continue to be beneficiall vnto such persons, as take occasion thereof to become more vaine: neyther is it seemelie, that thou shouldest bestowe the treasures of thy grace vpon such a one, as yeeldeth not thee again the trybute of thy glory; but rather, (like a traytor & robber) waxe insolent; and vaunting with the same, vsurpeth to himselfe, the right and prerogatiue of glory that appertayneth vnto thee alone.

Mat, 22, 21,

Medi-

Me

q
vpon
Chris
fore
fourth
how h
scour

T

V

riples,
swere
the wo
Smag
all the
fate
thou n
what
spoke
stood

Meditation for Wednesday Night.

¶ This day thou hast to meditate upon the presentation of our Saviour Christ: first before Annas, then before Caiphas, thirdly, before Herod, fourthly, before Pilate: & afterwards, how he was most cruelly whipped and scourged.

The Text of the foure holy Evangelists.

When our Saviour was brought before Annas the high Priest, hee demanded him of his disciples, and of his doctrines. Iesus answered him saying: I spake openly to the world, I euer taught openlie in the Synagogue, and in the Temple whether all the Iewes resort continually, and in secret haue I said nothing. Why askest thou mee? aske them that heard mee, what I said vnto them. When hee had spokē these words, one of the officers that stood by, smote Iesus with his hand, saying, An-

Ioh, 18, 19,

Answerest thou the high Priest thus? Iesus answered him. If I haue spoken euill, beare witnes of the euill: but if I haue spoken well, why smitest thou mee?

And Annas sent him bound to Caiphas, where the doctours of the law, and the auncients of the people were gathered together. And the high Priest & the Scribes, and the whole Counsel, sought for false witnes against Iesus, to put him to death, but found none, though many false witnesses came together, but theyr witnes agreed not together. But at the last came two false witnesses, and said: This man sayd, I can destroy the Temple of God, and build it vp againe in three dayes. Then the chiefe Priest arose, and said vnto him: I adiure thee in the name of the lyuing God, that thou tell vs, whether thou be that Christ the sonne of God. Iesus said vnto him: Thou hast sayd it. Neuerthelesse I say vnto you. Hereafter shal ye see the son of man, sitting at the right hande of the power of God, and come in the clowdes of heauen. Then the high priest rent his clothes, saying: He hath blasphemed, what need wee any more witnesses? Behold, yee haue

now heard his blasphemy. What thinke you? They answered, and said. Hee is woorthy to die. Then spette they in his face, and buffeted him: & others gaue him blowes on his face, saying, Areade O Christ, who is he that smote thee?

The next day in the morning, the whole multitude of them arose, & led Luke, 23, 1.
our Saviour vnto Pilate. And they began to accuse him, saying: Wee haue found this man peruertering the people, and forbidding to pay tribute to Caesar, saying: that he is the king Messias.

And Pilate asked him, saying: Art thou the king of the Iewes? & he answered him and said: Thou sayst it. And when he was accused of the chiefe Priests & Elders, he answered nothing. The said Pilate vnto him. Hearest thou not, how many things they lay against thee. But hee answered him not to one word, insomuch that the President meruailed greatly. Then said Pilate to the high Priest, and to the people: I finde no faulte in this man. But they were more fierce, saying: He moueth the people, teaching throughout all Iudea, beginning at Galilee euen vnto this place. Now when Pilate heard of Galilee, hee asked whether the man were of Galilee borne.

Luk, 23, 7,

borne. And when he knewe hee was of Herods iurisdiction, he sent him to Herod, who was also in Ierusalem in those dayes. And when Herod saw Iesus hee was exceeding glad, for he was desirous to see him of a long season: because he heard many things of him, and trusted to haue seene some signe doone by him. The high Priest and the Scribes stood forth & accused him vehemently. And Herod with his men of war, contemned and mocked him, and put a white garment vpon him, and sent him againto Pilate.

Mat, 27, 25,

And by reason of the solemnitie of the feast of Easter, the President was wont then of custome, to deliuer vnto the people a prisoner, whom they would demaund. And there was at that time, a notable malefactor in prison, called Barrabas. When they were gathered altogether, Pilate said vnto the: whether of the two will yee that I let loose vnto you, Barrabas, or Iesus, that is called Christ? And they answered, not this man but Barrabas. This Barrabas was cast into prison for a certaine insurrection and murther committed in the Citty. Then said Pilate vnto the, what shall I doe then with Iesus, that is called

Luk, 23, 15,

Mat, 27, 22,

led Ch
crucifi
scourge

Al

M
this o
Sauior
thou
Disci
uer h
whic
tread
brou
Iudg
treat
that
one p
spet
scor
crow
ned
death
tions
tine

Wensday Night. 451

led Christ? They cryed all, let him bee crucified. Then Pilate tooke Iesus and scourged him.

*Meditations vpon these poynts of
the Text.*

MAny things hast thou (ô my soule) this day to consider of: this day must thou accompany our Sauour to many stations, vnlesse thou intend to runne away with his Disciples: or els feelest thy feete ouer heauie to tread those pathes, which our Sauour vouchsafed to tread for thy sake. This day is hee brought five times before diuers Iudges, and for thy sake is euill intreated by them, and payeth for that which thou hadst deserued: In one place he is buffeted, in another spit vpon, in another mocked and scorned: in another whipped and crowned with thornes, & condemned by an vniust sentence to a cruel death. Consider whether these stations be not of force to breake and tiew thy hart.

How

*Howe our Sauour was brought
before Annas the high
Priest.*

LET vs goe then to the first station, which was in Annas house, and marke there, how whilst our Sauour answered very curteously, vnto the demannd that the high Priest made vnto him, concerning his Disciples and doctrine: one of the caytifes that stood by, gaue him an vnkind blow on the face, saying: *Answerest thou the high Priest so? Vnto whom our Sauour mildly made aunswer: If I haue spoken euill shew me wherein: but if I haue spoken well why strikest thou me?*

Ioh, 18, 22.

Consider heere now, (o my soule) not onely the mildnes of this gentle aunswer, but also that diuine face, & that most constant & modest looke of his cleere eyes, which were nothing at all distempered in that so fierce and shameful assault. Consider withall that most holy soule, that was inwardly so humbled, & readie to haue turned the other cheeke, if the naughty wretched caytife had required it. O cursed and vnfortunate

ate hands, that durst thus strike that
diuine face, before whose reuerent
aspect, the very heauens doe stoope
and bowe, at whose maiestie, euen
the Seraphins and al things created,
do tremble and quake. What sawest
thou in him, that thou shouldest be
prouoked to dishonour him, who is
the liuely image of the glory of the
Father? VVhat moued thee to vse
this despightfull kinde of most vil-
lainous reproch vnto him, who is
the most beautifull among all the Psal, 45, 2,
sonnes of men.

*How our Sauiour was ledde vnto the
house of Caiphas.*

BUT this was not the last iniurie
that our Sauiour suffered: for
from the house of Annas, they led
him to the house of Caiphas, whe-
ther reason is that thou shouldest
goe with him to keepe him compa-
nie; and there shalt thou see the son
of iustice, darkned with an Eclyps, &
that diuine countenance, vvhich
the Angels themselues desire to be- 1, Pet, 1, 12.
holde, defiled most vnreuerently
with spettle.

For when our Sauiour was adiu-
red

red in the name of the Father, to tell them what hee was, hee aunswere truely vnto their demaund, as it was meete he should: but those wicked men, (that were vnworthie to heare such a high and excellent aunswere) beeing blinded with the brightness of so great light, assaulted him lyke madde dogges: and disgorged vpon him all their malice and furie.

There each one (to the vttermost of his power) giueth him buffets and strokes: there they spette vpon that diuine face with their diuelish mouthes: there they hood-wincke his eyes, and strike him on the face, scoffing and iesting at him, saying: *Accuse who hath smitten thee.*

O meruitious humilitie and patience of the son of Almighty God! ô beauty of the Angels! was that a face to spette vpon? Men vse commonly, when they are prouoked to spette, to turne away their face towards the foulest corner of y^e house: & is there not to be found in al this Pallace, a fouler place to spet in, then thy face ô sweet Lord? O earth and ashes, why doost thou not humble thy selfe at this so wonderfull example?

How is it that there should yet
remaine in the world any token of
pride, after this so great & merui-
ous example of humilitie?

Almighty God holdeth his peace
whilst hee is spette vpon and buf-
feted. The Angels and all creatures
hold theyr hands, and reuenge not
the iniuries doone vnto theyr Crea-
tor, beholding him thus contemned
and reuiled, with most dispitfull re-
proche and villanie: and yet thou,
being a poore myserable worme,
turmoylest the world vp-side down,
with malicious chiding & brawling,
in case thou be but touched in any
small poynt appertaining to thy esti-
mation? VVhy wonderest thou (ô
man) to see Almighty God thus bea-
ten, scourged, and euill intreated in
the world? sith the very cause of his
comming, was to cure the pryde
of the world?

If the sharpnes of the medicine
doe cause thee to wonder, consider
the greatnes of the wound: & thou
shalt see, that such a wound requi-
reth so sharp a medicine as this was:
especially cōsidering that al this not-
withstanding, the wound is not yet
whole.

whole. Thou wonderest to see how Almighty God hath humbled himselfe; and I wonder to see thee (in all thys example) so proud & insolent in all thy talke, dealings & behauiour: seeing almighty God thus humbled himselfe to teach thee to be humble. Thou wonderest to see almighty God thus to abase himselfe vnder the dust of the earth, and I wonder to see, that dust and earth, for all this, aduanceth it selfe above the heauens, and would be honoured aboue almighty God himselfe. How is it then that this so wonderful example, suffiseth not to subdue the pride of the world? The humilitie of Christ was sufficient to overcome the hart of God, to procure his fauour, and to cause him to become gentle and milde towards vs, & shal it not suffise to overcome thy hart, & to make it humble & meeke.

The Angell saide to the Patriarche Iacob: *Thou shalt no more be called Iacob, but Israell shall be thy name: for seeing thou hast beene mighty against God, how much more shalt thou be mighty against men?* If then the humility of our Sauiour Christ, pre-
 uailed

ailed against the fury and wrath of Almighty God, why dooth it not preuaile against our pride? If it were able to pacifie and appease so mightie a hart, as the hart of almightie God, (beeing then angry with vs) why dooth it not alter and mollifie our stubburne harts.

Surely I am at my wits end, and very much astonished, yea, it passeth my reason to consider, how thys so great patience ouer-commeth not thine anger; how this passing great abasing, asswageth not thy pride; how these violent buffets, beate not downe thy presumption; and how this deepe silence (among so manie iniuries) is not of force, to make thee leaue off thy quarrellings, and troublesome sutes in the law, wherewith thou vexeest and turmoilest thy neighbours, about the vile muck & transitory pelfe of this world.

It is a meruailous great wonder to see, howe almighty God would (by meanes of these so terrible iniuries) ouer-throw the kingdome of our pryde; and it is also greatly to bee meruailed at, that notwithstanding all thys, there remaineth yet a fresh
liuely

liuely memorie of Amelecke vnder
the heauens, and that to thys day
the reliques of this wicked genera-
tion, doe for all that remayne and
continue.

Now therefore (ô sweete Iesus) I
beseech thee to cure in me with
example of thy great humilitie, the
follic of my vaine arrogancie and
pride. And for-somuch as the great
needesse of thy woundes, doe gyue me
plainly to vnderstand, that I haue
great need of a helper, let it euident-
ly appeare, by the operation of thy
grace and remedie in me, that I do
nowe presentlie enioy the benefite
of the same.

*Of the Vexations and troubles our Sa-
uiour suffered, the night before his
Passion: and of the deniall of
Saint Peter.*

§. II.

CONsider after this, what troubles
our Sauour suffered in that dole-
full night, when the Souldiours that
had him in custodie, mocked and
laughed him to scorne (as S. Luke
sayth)

ke vnder) and vsed (as a meane to passe Luk, 22, 63.

hys day the sleepines of the night) to
generall rest and iest at the Lorde of Maie-
tyne. Consider now (ô my soule) how
my sweete Spouse is sette heere as a
marke, to receiue all the strokes and
with the buffetts that they could giue him. O
truelie, the cruell night ! ô vnquiet night , in
which (ô sweet Sauour) thou too-
ne great rest no rest at all , neyther dyd the
gyue no sloudiours repose themselues, but
I haue accounted it euen a pastime and re-
creation, to vexe and torment thee.
The night was ordained for this end,
that all creatures should therein take
theiyr rest : and that the senses and
members that are wearied wyth
toyles and labours of the day, might
be refreshed and relieued : but these
wicked men vse it now as fit time
to torment all thy members and
senses, stryking thy bodie, afflicting
thy soule, binding thy hands, buffet-
ting thy cheekes, and spetting in thy
face : that at such time as all mem-
bers should be at rest, all thy mem-
bers might bee in very great payne
and trouble.

O how farre doe these afflictions
differ from those songes, which the
orders

orders of Angels sung vnto thee in
 heauen at the same time. There they
 sing, Holie, Holie : but heere the
 caytifes cry out. Put him to death,
 put him to death: crucifie him, cru-
 cifie hym. O ye Angels of the hea-
 uenly Paradise, that heard both these
 voyces : what thought ye, when ye
 saw him so despitemfullie contemned
 in earth, whom you honour with so
 great reuerence in heauen? VVhat
 thought ye, when ye saw Almighty
 God himselfe suffer such despites, e-
 uen for their sakes that did all these
 villanies vnto him. VVho hath ever
 heard such a kind of charity, that one
 would suffer death, to deliuer the ve-
 rie same persons from death, that
 were the procurers of his death. As-
 suredly, the malice of man could not
 any further extend it selfe, in com-
 mitting a more wicked deede, then
 to presume to lay hands vpon Al-
 mighty God himselfe. Neither could
 the goodnes and mercy of Almighty
 God, appeare more plainly in any
 thing, then in this : that he was con-
 sent to suffer such a cruell death, for
 those very creatures which conspi-
 red his death.

The

TH
 o
 incre
 niall
 milia
 he ch
 trans
 Th
 all oc
 rall ti
 his L
 for-s
 not, a
 O
 by the
 accou
 hane
 is a co
 before
 Priest
 giuest
 that h
 euen t
 as a gr
 to the
 Now v
 beene

*¶ The deniall of Saint
Peter.*

TH E painfull griefes & turmoiles of this troublesome night, were increased farre the more, by the deniall of S. Peter. For hee was so familiar a friend of our Sauour, that he chose him to see the glory of his transfiguration.

This Apostle (I say) first before all other, not once, but three seuerall times, euen the very presence of his Lord and Maister, sweareth, and for-sweareth that he knoweth him not, and that he wist not who he is.

O Peter, is he that standeth there by thee so wicked a man, that thou accountest it so vile a shame, only to haue known him? Consider that this is a condemnation of him by thee, before he be condemned by the high Priests: sithence by this denial, thou giuest y whole world to vnderstand that he is such a maner of man, that euen thou thy selfe doost account it as a great reproch & dishonour vnto thee, euer to haue knowne him. Now what greater iniury could haue bene done then this? Our Sauour

X.

hearing

The

hearing his deniall, turned back; and beheld Peter, and cast his eyes vpon that sheepe which there was lost from him. O looke of wonderful vertue! O silent looke, but yet full of mystérie and signification! Peter vnderstood right-well the language and voyce of that looke: and although the crowing of the Cocke was not able to awake his spirits, yet was this able, as in deede it did. For the eyes of our Sauour Christ doe not onely speake but also worke, as it plainlie appeareth by the teares of S. Peter, which albeit they gushed from the eyes of Peter, yet did they much more proceed from the looke & eyes of Christ.

Wherefore, when thou shalt at any time awake againe out of thy sinfull lyfe, and with griefe and sorowe call thy sinnes to mind, wherein thou hast offended Almighty God, thou must vnderstand, that this benefite proceedeth from the mercifull eyes of the Lord, which doth then looke vpon thee. The Cockes had already crowed, but Peter remembered not himselfe, because our Sauour had not (as yet) looked vpon him. But

when

when
pon
selfe
offer
open
that

TH
an
out f
to gy
not e
bewa
requi
the v
For c
rie al
to rei
gaine
wrath
for th
No
thys
cipall
was, f
feared
fies D
ing, he

when our Sauour Christ looked vpon him, then he remembered himselfe, and repented and bewailed his offence ; for the eyes of Christ doe open our eyes, and those are the eyes that doe awake such as are a-sleepe.

*The repentance of Saint
Peter.*

THE holy Euangelists S. Mathew Mat. 26, 75.
and S. Luke, say, that Peter went Luk, 22, 62.
out forth-with, and wept bitterlie :
to gyue thee to vnderstand, that it is
not enough for thee to be sorry and
bewaile thine offences, but that it is
requisite also, to auoyde and eschew
the very place, and occasions of sin.
For otherwise, to lament and be so-
rie alwaies for thy sinnes, & alwaies
to reiterate and commit the same a-
gaine, is to prouoke alwayes the
wrath of almighty God against thee
for the same.

Note therfore well and diligently
thys poynt especially, that the prin-
cipall sinne that Peter committed,
was, for that he shrunke backe, and
feared to be accounted one of Chri-
stes Disciples; and in this his doo-
ing, he is said to haue denied Christ.

Now, if this be to denie Christ, how many Christians (trow you) may yet now find in the world, that doe after this sort denie Christ? Alas how many be there at this day, that refuse to confesse theyr sinnes vnto God, to communicate, to fast Christian lyke, to pray, to talke and meditate of God & spirituall matters: to conuerse with such as be vertuous, to suffer iniuries and troubles, because the world should not esteeme the lesse of them, or haue them in contempt for the same.

And what is thys els, but euen to be ashamed to appeare to y world, to be a Disciple vnto Christ: and what is it els, but euē to deny Christ.

VWhat other thing may those that behaue themselves after thys sort hope and looke for, at the dreadfull day of Iudgement, but that punishment, and sentence threatned by our Sauour Christ himselfe, saying: *He that is ashamed to bee accounted my Disciple before men, the sonne of man will bee ashamed to acknowledge him as one of his, when he shall come in his maiestie, and in the maiestie of the Father, and his holy Angels.*

Luk. 9, 26.

Mat. 10, 33.

Mar. 8, 8.

2. Ti. 2, 12.

*Howe our Saviour was brought before
King Herod : and mocked and ac-
counted for a foole by him and
his Courtiers.*

§. III.

After thys painefull and trouble-
some night was ended, they led
our Sauior Christ forth to the house
of Pilate, the President : and Pilate
vnderstanding that he was borne in
Galilee, sent him vnto Herode, that
was King of y^e Countrey, who tooke
him for a foolish and simple bodie,
and as such a one, caused him to be
apparelled in a white garment, and
so turned him back to Pilate again.
VWhereby it appeareth, that our Sa-
uiour was taken in thys world, not
onely for an euill dooer, but also for
a very foole.

O misterie worthie of great reue-
rence. The principall vertue of a
Christian man, is, not to make anie
account of the iudgements of the
world : wherefore thou hast heere
(good Christian brother) an occasi-
on gyuen thee, whereby to learne

X 3

this

this heauenly Phylosophy, and that by this example, when-soeuer thou shalt see thy selfe to be vniustly despised, mocked, and persecuted of the world. For the worlde cannot doe thee any iniurie, nor beare false witnesse agaynst thee, but it hath doone the lyke vnto our Sauour Christ before.

Luke, 23, 2.

Hee was accounted as a malefactor and stirrer of sedition, & for such a one they accused him before the Iudges, and accordingly demanded sentence of death vpon him. He was taken to be a Nigromancer, and as one possessed with a deuill, and so

Mat. 9, 34.

they sayd: *In the power of Belzebub he casteth out deuils.* Hee was taken for a glutton and great eater, and so they reported of hym, saying: *Behold, this fellowe is a glutton, and a drinker of wine.* Hee was taken for a man of euill behauiour, and as one that kept euill companie, for they

Mat. 9, 34.

Mat. 11, 19,

sayd; *He receiueth sinners, and eateth with them.*

Ioh. 8, 48.

Hee was taken as one come of a wicked generation, and of a naughty race, and so they termed him, saying: *Thou art a Samaritan, and art possessed*

Wensday Night.

467

possessed with a deuill. Hee was taken for an Hereticke, and therefore they sayd, that he made himselfe God, & forgaue sinnes as God. There wanted nothing els, but after all this to account our Sauour as a foole, and so is he now taken : and that not of euery common person, but euen of the ruffing Nobilitie & Gentlemen : yea, and of the chiefeest Counsellors, Magistrates, and Officers in all King Herods Court . And so they apparrelled our Sauour like a foo'le, that hee might also be taken of all men for such a one . O wonderfull humilitie of our sweet Sauour Christ ! O example of all vertue ! ô comfort of all troubled and persecuted Christians ! VVherefore ô thou Christian that art persecuted by Turks, Mores, or Hereticks, for thy publike profession of the Christian Religion, be of good comfort, as a true Christian ought to bee, in bearing patientlie and willinglie, thy Crosse in thys world, as a faythfull follower of our Sauour Christ.

Mark, 2, 7.

And to the intent thou maist make the lesse account of the iudgements and estimations of the world;

X 4

and

and very euidently perceiue, howe foolish and frantick the world is, in his sayings, dooings, opinions and iudgements : fixe thyne eyes vpon the liuely portrature of all vertues, looke vpon this generall comfort of all miseries : and behold heere, how the wisdome of Almighty God is holden for follie ; vertue for vice ; trueth for blasphemy ; temperaunce for gluttonie : the peace-maker of the world , for a seditious disturber of the world : the reformer of the Law, for a breaker of the Law : and the iustifier of sinners, for a sinner & the follower of sinners.

In all these goings & commings, and in all these demaunds, and answers made before the Iudges, consider diligently , and note the constancie and modestie of our Saviour, the grauity of his countenaunce, and the integrity of his mind, which was neuer ouer-come , nor once dismayed for all these great conflicts and troubles.

And when he saw himselfe in the presence of so many officers, & Iudges sitting in their iudgement seates, when he sawe himselfe in the midst
of

Wednesday Night.

469

of so many iniurious villanies, & furious blowes: and in such a confusion of out-cryes and clamors, thundered out vehemently by the accusers and conspirers of hys death; when hee sawe himselfe in such a thronge of out-ragious and cruell enemies, hys death standing (as it were) present before his face; when our Sauour (I say) sawe himselfe thus tossed and turmoyled, with so many tempestuous waues, and blustering stormes of all aduersitie, it was wonderfull to beholde his continencie, his patience, and his temperance: in-somuch, as what-soeuer he did or spake, made a plaine demonstration of a noble hart & courageous mind in him. There came no one bitter or sharpe word out of his mouth; he neuer yeelded or submitted himselfe, so much as to frame any manner of supplication or intreatie for his lyfe, neyther shed he any one teare (by way of lamentation) for the losse of the same. But in all poynts and respects, he obserued such a comely grauity and maiestie, as was seemely for the dignitie of so high and worthie a personage.

X 5

What

What silence kept hee among so many and false accusations? how circumspect was hee in hys words when-soeuer he spake? how wisely behaued he hymselfe in all his answers? To conclude, such was the forme & shewe of his countenaunce and minde in these his troubles, that euen that alone (without any further testimonie,) might haue sufficed to iustifie his cause, if the grossenes of theyr wicked and malicious vnderstandings, had been able to conceiue the highnes, and excellencie of such a prooffe.

¶ *Of the cruell scourging and whipping of our Sauour, at the time before-said.*

§. IIIL.

After all these iniuries, consider what scourgings and whippings our Sauior suffered at the Piller. For when the Iudge perceiued, that hee was not able to pacifie the furious rage of those his most cruel enemies, hee determined to punish our Sauior with such a seuerer kinde of punishment,

nishment, as might suffice to satisfie the malicious out-rage of such cruell harts : that they being content there-with, should cease, and seeke no more after his death.

This was one of the greatest and most wonderfull sights y was scene in the world. Who wold euer have thought, that whips & lashes should haue beene layd vpon the shoulders of Almighty God? The Prophet Dauid sayth : The place of thy habitation (ô Lord) is most high, and Psal, 90: that there shall none euill approach neere vnto thee. He sayth there shall no whyp be felt in thy Tabernacle.

Nowe what thing is further from the high maiestie and glory of Almighty God, then to be villanouslie whipped & scourged? This is surely a punishment rather for bond-slaves and theeues : yea, it was accounted generally so vile and infamous, that in case the offender were a Cittizen of Rome, though his offence were neuer so hainous, he was thereby quit, and exempted frô that most slavish and villanous kinde of punishment. All which notwithstanding, behold heere, how y Lord of

Acts, 22, 29.

of the heauens, the Creator of the world, the glory of Angels, the wisdom, power, and glory of the liuing God, vouchsafeth for our sakes to be punished with whips & scourges. Certainly I doe belieue, that all the orders of y^e Angels, were wholly amazed & astonished, when they behelde this so strange and wonderfull sight, and that they adored and acknowledged the vnspeakeable goodnes of Almighty God: which was very manifestly discovered vnto them in this act.

Luke, 2, 14, Wherefore, if they filled the ayre with high laudes and praises, vpon the day of his Natiuitie, when as yet they had seene him but onely in the swadling clowtes, and in the Manger where hee was laid: what dyd they (trow yee) when they behelde him so villanously, & most cruellie whipped and scourged.

Consider nowe therefore (o my soule) vnto whom the busines appertaineth much more then to the Angels: consider (I say) howe much more oughtest thou to be inwardly mooued in thy very hart, with this so wonderfull & most doleful sight
of

of thy sweet Saviour : and to render
vnto him, much more humble thanks
and prayses, for this his so passing
great loue shewed hereby vnto thee.
Go: now therefore, and enter with
thy spirite into Pilats Consistorie,
and carry with thee store of teares,
which in that place shall bee verie
needfull, to bewaile such things as
there thou shalt both heare and see.
Consider on the one side, with what
rudenes those cruel and bloody tor-
mentors, doe strippe our Saviour of
his garments, and see on the other-
side, with what humility hee suffe-
reth himselfe to be stripped by the,
neuer so much as once opening his
mouth, or answering one word, to
so many despitefull scoffes and blas-
phemous speeches as they vttered
there against him.

Consider also what hast they make,
to binde that holy body to a Pyller,
that being fast bounde, they might
fetch their full strokes more at plea-
sure, and strike him where and how
they list. Consider, how the Lord of
Angels standeth there post alone, a-
mong so many cruell tormentors;
hauing on his part neyther friende
nor

nor acquaintance to defend him from iniurie, no not so much as eyes to take compassion vpon him.

Deu, 25, 3,

The Law of Moises commaunded, that malefactors should be beaten with whypes, and that according to the qualitie of their offences, so should the number of their punishment be. Then (ô ioy of the Angels and glory of the Saints) who hath thus disfigured thee? VVho hath thus defiled thee with so many bloodie blowes, beeing the very glasse of innocencie? Certaine it is (ô Lord) that they were not thy sinnes, but mine, that haue thus euill intreated thee. It was loue and mercy that compassed thee about, & caused thee to take vpon thee this so heauie a burthen. Loue was the cause, why thou diddest bestow vpon me, al thy benefits, and mercy moued thee to take vpon thee all my miseries.

Wherefore, if loue & mercy caused thee, to enter into those so cruel and terrible conflicts, who can now stand in doubt of thy loue? If the greatest testimonie of loue be to suffer paynes for the beloued, what els are each one of thy paynes, but a seuerall

uerrall

uerall testimonie of thy loue? What
els are all those wonders of thine,
but (as it were) certaine heauenlie
voices, that doe all preach and pro-
claime vnto me thy loue, requiring
me to loue thee againe. And if the
testimonies be so many, as y stripes
were that thou sufferedst for my
sake, who can then put any doubt in
the prooffe, being as it is, so plainlie
auouched and proued, by so manie
witnesses? What meaneth then this
incredulity of mine, that is not yet
conuinced, with so manifolde and
great arguments?

S. Iohn the Euangelist, wondered
at the incredulitie of the Iewes, for Ioh, 12, 37
that our Sauour wrought so manie
miracles among the for confirma-
tion of his doctrine, and they neuer-
theless would not belieue in him.
O holy Euangelist, wonder no more
at the incredulity of the Iewes, but
rather at mine: for so much as to
suffer paynes, is no lesse argument
to cause mee to beleue the loue of
Christ, then is the working of my-
racles, to cause mee to belieue in
Christ.

If then it be a great wonder, that
after

after so many miracles wrought by our Sauiour Christ, his wordes are not yet belieued, howe much more wonderfull is it, that hauing suffered for our sakes infinite stripes, we belieue not yet that he loueth vs.

But what shall wee say, if to all these strokes and wounds which he receiued for vs, we adde more-ouer all the other paynes, and trauals of his whole life, all which proceede of loue; what brought thee downe ô Lord, from heauen vnto y^e earth, but onely loue? VVhat thing pulled thee out of thy Fathers bosome, & layde thee in the Virgins wombe? what caused thee to take y^e garment of our fraile nature vpon thee, and to become partaker of our myseries but onely loue? VVhat thing placed thee in a base Oxe staull, and swaddled thee in a manger, & chased thee Luke, 2, 16, into strange Countries, but onelie loue?

What thing, ô sweet Sauiour, moued thee to become man, & to carrie the yoke of our mortality for the space of so many yeeres, but onelie loue? VVhat thing made thee to sweat, to trauell, to watch, to con-

tinue

continue waking all the night, and to
 passe ouer both Sea and Lande, see-
 king after lost soules, but only loue?
 What thing bound Sampsons hands
 and feete, shaued his hayre, spoyled
 him of all his force, and caused him
 to be mocked and scorned of his
 enemies, but onely the loue of hys
 wife Daiila?

Iudg, 16, 19

And what thing hath bound thee
 our true Sampson, and spoyled thee
 of thy force and strength, and giuen
 thee into thine enemies hands to be
 so scoffed at, but onely the loue that
 thou bearest to thy church. Finally,
 what thing brought thee into that
 minde, that thou wouldest giue thy
 very life for vs? what thing (I say)
 could haue wrought such a butche-
 ry of thee as this was, but only loue?
 O passing great loue! ô gracious
 loue! ô loue, seemely for the great
 vnspeakeable mercy, and infinite
 goodnesse of him, who is infinite
 good and lowing, yea, wholly loue it
 selfe. Hauiug therefore so great and
 so many testimonies of thy loue (ô
 my sweet Sauour) as these be, how
 can I but beleue that thou louest
 me, sith it is most certaine that thou
 hast

hast not changed that most charitable louing hart, beeing now in heauen, which thou haddest when thou walkedst heere vpon the earth.

Gen, 40, 23

Thou art not lyke that Cup-bearer of King Pharao, who when hee saw himselfe in prosperitie, forgot his poore friends that he had left in pryson: but rather the prosperitie and glory that thou doost now enioy in heauen, moueth thee to haue greater pittie and compassion vpon thy children whom thou hast left heere in earth.

Now then, sith it is certaine, that thou louest mee so much, (as I see very evidently thou doost) why doe not I loue thee againe? why doe not I put my whole trust & affiance in thee? why doe not I esteeme my selfe very happy and rich, hauing euen Almighty God himselfe, so constant and louing a friend vnto me?

It is vndoubtedly a great wonder, that any thing in thys lyfe, dooth make me careful and heauie, hauing on my side, so rich and so mightie a Louer: through whose handes all things that I enioy doe passe.

Medi-

Mee

¶ 7
con-
sid-
ned w
him to
the m
vpon h

Th

V
him in
gather
and th
him a
of th
Reede
they
saying
An
Reed

Meditation for Thursday Nighr.

¶ This day thou hast to meditate & consider: how our Saviour was crowned with thornes: how Pilate sayde of him to the people, Ecce homo, behold the man: and how hee bare the Crosse vpon his shoulders.

The Text of the foure holy Euangelists.

WHen our Saviour had beene thus whipped and scourged, the Souldiers of the President, tooke him into the Common hall, and there gathered about him the whole bande: and they stripped him, and put vpon him a Purple robe, & platted a crowne of thornes, and put it on his head, and a Reede in his right hand: & they bowed theyr knees before him, and mocked him saying: Hayle O King of the Iewes.

And they spit vpon him, & tooke the Reed he held in his right hande, and smote

Mat, 27, 27.

Ioh, 19, 4.

smote him on the head therewith. Then Pilate went forth againe, and said vnto them: Behold, I bring him forth vnto you, that ye may knowe that I finde no fault in him at all. Then came Iesus forth, wearing a crowne of thornes, & a purple garment. And Pilate sayde to them: Behold the man. Then when the high Priests and officers sawe him, they cryed, saying: Crucifie him, Crucifie him. Pilate saide vnto them: Take ye him, and crucifie him, for I finde no fault in him. The Iewes answered, and said: We haue a lawe, and by our lawe he ought to die, because hee made himselfe the sonne of God.

Then when Pilate heard that word, he was the more afraid, & went againe into the Common hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no aunswere. Then said Pilate vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee? Iesus answered: This couldest haue no power at all against me, except it were giuen thee from above. Therefore hee that deliuered mee vnto thee, hath the greater sinne. From thenceforth Pilate sought to lose him.

But
haue
nailed,
complis
vnto th
on and
whom
Ius
they wo
ledde h
and can
Caluar
great m
men, w
But Ies
said:
not for
and for
dayes
Blessed
that ne
uer gau
Then
Mount
hilles:
things
doone t

Thursday Night.

481

But the Iewes cryed out, requiring to haue him crucified. And their cryes pre-
uailed, and Pilate determined to ac-
complish their request. And hee let lose
vnto them him, that for an insurrecti- Luk, 23, 24,
on and murther was cast into prison,
whom they desired: and deliuered Ie-
sus vnto them, to doe with him what
they would. And they tooke Iesus and
ledde him away. And he bare his crosse, Iohn, 19, 16
and came into a place that was called
Caluarie. And there followed him a
great multitude of people, and of wo-
men, which bewailed & lamented him. Luk, 23, 27,
But Iesus turned backe vnto them, and
said: Daughters of Ierusalem, weepe
not for mee, but weepe for your selues,
and for your children. For beholde, the
dayes will come, when men shall say:
Blessed are the barren, and the wombes
that neuer bare, and the papps that ne-
uer gaue suck.

Then shall they beginne to say to the
Mountaines, fall vpon vs. And to the
hilles: Couer vs. For if they doe these
things to the greene tree, what shall be
doone to the dry?

Medi-

*Meditations Vpon these points
of the Text.*

Cant. 3, 11.

Come forth (O yee daughters
of Sion) and behold King Sa-
lomon, with the crown where-
with his mother crowned him,
at the day of his espousals, and
Vpon the day of the ioyfullnesse of his
hart.

O my soule, what doost thou? O
my hart, what thinkest thou? O my
tongue, howe is it that thou art be-
come dumbe? VVhat hart is not
broken? what hardnes is not molli-
fied? what eyes can abstaine from
teares, beholding such a pittiful and
dolefull sight as this is?

O my sweete Sauour and Redee-
mer, when I open myne eyes, & do
behold that dolorous shape which
is heere set before me, how is it that
my hart doth not cleaue and rend in
sunder, for very anguish and griefe?
I see the most tender head of my
Lord & Sauour pearced with sharp
thornes, at whose presence the pow-
ers of heauen doe tremble & quake.

I see

I see his diuine face spette vpon and
buffetted, I see the light of his coun-
tenaunce obscured, I see his cleere
eyes dimmed. Howe happeth it (ô
Lord) that the cruelty thou diddest
suffer before, and the death that insu-
eth, and that quantity of blood that
was so cruelly shed, did not suffice,
but that y^e sharp thornes also should
howe perforce let out the blood of
thy head, which the whips & scour-
ges before had passed ouer? If thou
diddest receiue these reproches and
buffets to make satisf-acti-
on by the, for such blowes as my sinnes haue
layd vpon thee. If thy death alone,
was sufficient to redeeme vs, vwhat
needed so many kindes of most
shamefull villanies and reproches?
to what end were all these new tor-
ments, contempts, and mockeries of
men?

Who euer heard or read of such a
Crowne, or of such manner of tor-
ments? out of what hart came this
new inuention into the world, that
one punishment shold serue in such
wise, as both to torment a man, and
withall, to dishonour him? VVere
not those cruell torments sufficient,
that

that had beene vsed in all former ages, but that they must also inuene these new and strange punishments. I see well (ô Lord) that these so manifold iniuries, were not necessarie for my redemption, for onelie one droppe of thy most precious blood, was sufficient for the same. Howbeit, it was very conuenient, that they should be so many and so great, that thou mightest thereby declare vnto me, the greatnes of thy loue: and by meanes of them, linck me vnto thee (as it were) with chaines & fetters of perpetuall bond & dutie: and confound the gay braueries & fond shewes of pride and vanities, and to teach me thereby to despise y^e pompe and glory of the world.

VVherfore (ô my soule) that thou maist conceiue, and haue some feeling of this so dolefull passage, see first before thine eyes, the former shape of this Lord, and withall, the excellencie of his vertues: and then incontinently, turne the eyes of thy minde, and behold him in such pitifull sort as he is here represented vnto thee. Consider therefore the greatnes of his former beautie, the mode-

tie of his lookes, the sweetnesse of his word, his authority, his meeknesse, his milde behaviour, and that goodly countenance of his, so full of grauitie and reuerence.

Behold how humble he was towards his Disciples; how faire spokē towards his enemies; how stout towards the proude; how sweet towards the meek; and how mercifull ynto all sorts of persons. Confidet how milde he hath alwaies beene in suffering, howe wise in aunswering, how pittifull in his iudgements, how mercifull in receiuing sinners: and how free & bountrifull in pardoning theyr offences.

When thou hast thus beheld our Saviour, & delighted thy selfe with beholding such a perfect forme, turne the eyes of thy minde; and behold him in this pittifull plight, wherein he is here set out to the world, clad in scornefull wise with a Purple garment, holding a reed in his hand, in stedde of a royall scepter; beholde him in all parts, both inwardly and outwardly: his hart pierced with sorrowes; his body wounded; forsaken of his owne Disciples; scor-

Y

ned

ned of the souldiours : contemned
of the high Priest; basely reiected of
the wicked King; accused vniuſſly,
and condemned innocently.

And y it may be the more fruite-
full vnto thee, by mouing thee vn-
to compassion: thinke vpon thys,
not as though it were past, but as a
thing present; not as though it were
another mans paine, but as though
it were thine owne, imagining thy
ſelfe to be in the place of him that
ſuffereth, & thinking with thy ſelfe,
what a terrible paine it wold be vn-
to thee, if in ſo ſenſible and tender a
part as the head is, men ſhould faſten
a number of thornes, yea, and thoſe
ſo ſharpe that they ſhould pearce in-
to thy ſkull. But what ſpeake I of
many thornes, whereas, were it but
the prick of a pin, thou couldeſt re-
ſiſt hardly abide the paine thereof.
And therefore thou maiſt heereby
coniecture, what moſt gricuous
paines that moſt tender & delicate
heade of our ſweete Sauour felt at
that time, by the meanes of that
great and ſtrange torment.

Wherefore (o brightneſſe of thy
Fathers glory) who hath thus cruel-

lie

lie d
glac
God
red t
of th
thy f
God
ſwee
Lore
and
ſo m
Al
caiti
haue
ſoule
heere
the cl
My ſi
that p
purpl
cricie
moni
my g
the cr
thee. S
mento
paynes
The
Templ
by wic

lie dealt vvith thee? O vnspotted
glasse of the maiestie of Almighty
God, who hath thus wholly disfigu-
red thee? ô Riuer that floweth out
of the Paradise of delights, & with
thy streames refresheth the Cittie of
God, who hath troubled those so
sweete waters? It is my sinnes (ô
Lord) that haue so troubled them,
and mine iniquities haue made the
so muddie.

Alas poore wretch and miserable
cattise that I am, woe is mee, howe
haue my sins bespotted mine owne
soule, seeing the sins of others, haue
beere so fouly bespotted & troubled
the cleere fountaine of all beautie.
My sinnes (ô Lord) are the thornes
that pricke thee; my follies are the
purple that scorne thee; my hypo-
cricie & fained holines, are the cere-
monies wherewith they despise thee;
my gay garments and vanities, are
the crowne wherewith they crown
thee. So that I (ô Lord) am thy tor-
mentor, and the very cause of thy
paynes and griefes.

The King Ezechias purified the
Temple that had beene prophaned 2, Chr, 29.5,
by wicked persons, and commaun-

ded that all the filth that was therein, should be cast into the Riuer Cedron. I (ô Lord) am this spirituall and liuely Temple, that is prophaned by the deuils, and defiled with infinite sinnes, & thou art the cleere Riuer of Cedron, that doost with thy running streames sustaine the beautie of heauen.

In thys Riuer (ô Lord) are al my sinnes drowned: in thys Ryuer are my iniquities washed away. In-so-much, that by the merite of thy vn-speakeable charitie & humility, with which thou hast humbled thy selfe to take vpon thee all my sins, thou hast not onely deliuered mee from them, but also made me partaker of thy graces; for in taking vpon thee my death, thou hast giuen mee thy life; in taking vpon thee my flesh, thou hast giuen me thy Spirit: and in taking vpon thee my sinnes, thou hast gyuen me thy righteousnes. So that (ô my most mercifull Redeemer) all thy paines are my pleasures, thy purple, clothed me; thy crowne of dishonour, honoureth mee; thy strokes make mee whole; thy sorrowes comfort me.

*Our Saniours
paynes are
our gaines.*

The

The earnest zeale thou hast of my profite & furtheraunce, causeth thee to be content to hold this reede in thy hand; and the compassion thou hast of my losse & damnation, moueth thee to beare this dolorous crowne of ignominie vppon thy head.

Of these wordes: Behold the

man.

§. II.

After they had thus crowned and scorned our Sauour, the Iudge tooke him by the hand in such euill plight as he was, and leading hym out into y^e sight of the furious people, said vnto the: *Behold the man*; which is as much as if he had sayd: If for enuie yee seeke his death, behold in what a dolefull case he is. A man vndoubtedly not to bee enuied, but to be pittied. If you were afraid least hee should haue become King, behold him heere so disfigured, that scarcely he seemeth to bee a man. Of a man in this wise so sore whipped and scourged, what would

ye require more.

By this maist thou vnderstand (o my soule) in what a lamentable case our Sauour was at his going out of the iudgement Hall, seeing that euen the Iudge himselve belieued, that the pittifull case wherein he was, might haue suffised to mollifie and break, the vnmercifull cruell harts of his enemies; whereby thou mayst well perceiue, what a dangerous and vnseemely thing it is for a Christian, not to haue compassion of the grievous and most pitter paines & sorowes of our Sauour, seeing they were so great, that they were able (as the Iudge was perswaded) to mollifie those most sauage, and cruell stonie harts of the Iewes.

Who so loueth Christ, *hath compassion on his bitter paines.* *Where loue is,* there is also sorow: how can he then say, that he loueth our Sauour Christ, that be- holdeth him tormented in this most pittiful sort, and hath no compassion of him?

And if it be so wicked a thing not to haue compassion of our Sauour Christ, what a hainous matter is it to encrease his paines, by adding therevnto sorow vpon sorow. Sure-
lie,

lie, there could not bee any greater
crueltie in all the world, then after
the Iudge had shewed our Sauour
vnto them in such heauie plight, for
his enemies to aunswere with such
cruell words : *Crucifie him, Crucifie
him.*

Nowe, if thys was so great a cru-
eltye in the Iewes, what a crueltie is
it in a Christian, who in his deedes
and words saith euen as much as the
Iewes did; for doth not S. Paul say,
*He that sinneth, crucifieth the sonne
of God againe.* For-somuch as tou-
ching his part, hee dooth a thing
whereby he would binde him to die
again, if his former death had not
beene sufficient. Howe is it then (O
Christian) that thou hast thy heart
and hands ready bent, to crucifie the
Lord and Redeemer, so often-times
with thy sinnes.

Thou oughtest to consider, that
like as the Iudge presented that pit-
tifull forme to the Iewes, supposing
that there was none other more ef-
fectuall meane, to with-draw them
from theyr furie, then that dolefull
sight; euen so the heauenly Father,
presenteth that same dolefull sight

Heb, 6, 6,
*All wicked
Christians,
do as it were
crucifie
Christ again
by theyr e-
uill liues.*

daily vnto all sinners, meaning thereby, that in very deede, there is none other more effectual meane, to withdraw them from their sinne, then to sette before them thys so pittifull a forme. Make account therfore, that euen now the heauenly Father, laieth also the same pittifull forme of hys most deere & onely begotten Sonne before thy face; and that hee sayth vnto thee; *Behold the man*: as if he shold say; *Behold this man*, in what a dolorous case he standeth, and remember with-all, that he is God almighty, and standeth in thys most dolefull and lamentable plight, not for any other cause but for the very sinnes of the world.

See into what plyght GOD is brought by the sinnes of man: consider how necessary it was to satisfie for sinne; and consider also, howe abhominable a thing sinne is in the sight of God, seeing it so disfigured his own onely Sonne to destroy it.

Consider moreouer, what a sore reuenge Almighty God will take of a sinner, for such sinnes as he hymselfe committeth, sith hee hath so sharply punished hys owne most

decrely

Howe abhominable a thing sin is in the sight of God.

deerely beloued & innocent sonne,
for the finnes of others.

Last of all, consider the rigour of
the iustice of Almighty God, & the
foule stayning malice of sin, which
appeareth so dreadfully, euen in the
face of Christ the Sonne of G O D.
Now what thing could possibly be
doone of greater efficacie, both to
cause men to feare God, and also to
abhorre sinne?

It seemeth heereby, that Almigh-
tie God hath shewed hymselfe to-
wards man, as a louing mother is
wont to doe towards her wicked
daughter, that seeketh lewde meanes
to play the harlot. For when neither
words nor punishment, be able to
diswade nor constraîne her from her
wicked and deuilish purpose, shee
turneth her rage against her owne
selfe, shee beateth her own face, and
teareth her hayre; and beeing thus
dis-figured she setteth herselfe before
her daughter, that thereby she may
vnderstand the greatnes of her of-
fence, and at the least, for very pittie
and compassion of her mother, shee
may be mooued to leaue her wicked
purpose.

Ys

Now

Now it seemeth, that Almighty God hath vsed the like remedy here, for the chastising of men, setting before them his owne diuine Image: to wit, the face of hys owne most deere beloued sonne, so disfigured, to the end, that whereas they had beene so many tymes admonished, and rebuked by the mouthes of his Prophets, and yet would not forsake theyr wickednes, they might at the least be moued, for very compassion to forsake the same; beholding that diuine forme of our Saviour Christ, in such pittiful-wise disfigured for their sinnes. So that before he layd his hands vpon men, but now, men lay theyr handes vpon him; which was the last refuge that was deuised by him to drawe men from sinne. And therefore, as it hath beene at all times, accounted a very great wickednes to offend almighty God; so now after that he hath taken such a shape vpon him to destroy sin, it is not onely a great wickednes, but also a very great ingratitude and horrible cruelty, to offend him with any sinne.

If thou wilt continue in the contemplation

temple
that t
noy
also t
trust i
ring t
Sauio
great
men,
rather
might
And
that i
he wa
peopl
nowe
most
Fathe
wife,
Now
be of
eyes c
pale
pittif
begon
Thys
this i
lours
heau
Almi

templation of thys poynt, (besides that thou maist learne heereby to annoyde & abhorre sinne) thou maist also take great courage to put thy trust in Almighty God, by considering this very dolefull forme of our Saviour Christ; the which as it is of great force to mooue the harts of men, so it hath no lesse force, but rather much more to mooue Almighty God.

And therefore thou must thinke, that in the same dolefull forme that he was presented before the furious people, the very same he presenteth now before the diuine eyes of his most pittifull, mercifull, and louing Father, so fresh, and in such bleeding wise, as it was that verie same day. Now what Image & forme can there be of greater efficacie to pacifie the eyes of the heauenly Father, then the pale and wanne countenaunce (so pittifully dis-figured) of his onelic begotten and wel-beloued Sonne. Thys is the golden propiciatorie; this is the Raine-bowe of diuers colours, placed among the clowdes of heauen, with the sight whereof, the Almighty and euer-lyuing God is pacified.

Mat. 3. 17.

Exo. 37. 6.

Gen. 9. 13.

pacified; VVith thys, were his eyes fedde; with thys, was his iustice satisfied; heere was his honour restored.

Tell me now, (o thou weake and mistrustfull man) if the shape and forme of our Sauour Christ, was such at that time, that it was able (as the iudge verily beleued) to mitigate the cruell lookes of such enemies; how much more able is it, to pacifie the eyes of thy most mercifull heavenly Father? especially considering, that what-soeuer our Sauour there suffered, was for his honour, and vnder his obedience.

Phil. 2, 8.

Compare then eyes with eyes, and person with person, and thou shalt see howe much thou art more assured of the mercy of thy heavenly Father, by presenting vnto him y^e dolefull forme of our Sauour Christ; then Pilate was of the mercie of the Iewes, when he shewed our Sauour (thus pittifully disfigured) vnto the. Wherefore, in all thy prayers & temptations, take this Lord for thy shield and buckler; sette him between thee and Almighty God, and presenting him before his diuine Maiestie, say

vnto

vnto him, *Ecce homo*, Beholde the man. I haue heere (ô almighty God) the man, whom thou hast so many yeeres sought for, to be a Mediatour between thee & sinners. I haue heere the man, whose righteousnes is such, that it answereth thy iustice in euery poynt. I haue heere the man, who is so much punished as the wickednes of our sinnes required.

Wherefore (ô most mercifull and louing Lord) looke mercifully vpon vs I humbly beseech thee. And that thou maist the sooner be moued to pittie vs, fixe thyne eyes vppon the merriits of thy beloued sonne Christ. And thou (ô our sweet Sauour and Redeemer) cease not I beseech thee, to present thy selfe before the eyes of thy heauenly Father for vs. And forsomuch as thy loue towards vs was so great, that thou wouldest willinglie offer vp thy bodie to the crueltie of the tormentors for our sakes; vouchsafe (ô Lord) to present it to thy heauenly Father, with the same loue, beseeching him, that it may please him for thy sake, to pardon vs all our sinnes, transgressions and offences.

Of

*Of our Sauiours carrying
the Crosse.*

NOW when Pilate sawe, that all those extreame punishmēts that had beene so cruelly executed vpon that most innocent Lambe, were not able to assuage the furie of his enemies, he entred forth-with into the Iudge-ment-hall, and sate him downe in his tribunall seate, to giue finall sentence in that cause.

The Crosse was in the mean time prepared & made ready at the gate, and that dreadfull banner was hoysed vp on high in the ayre, which threatned the terrour of a most cruel death to our Sauiour. Nowe when that sentence was gyuen and published, although it was of it selfe both vniust and cruell, yet did his enemies adde another further cruelty vnto it: to wit, they layde vpon those tender shoulders that were so pittifully rent and torne with whips and scourges, the heauie tree of the Crosse. All which notwithstanding, our most mercifull Lord and louing Sauiour, refused not to carry that heauy burthen, (where-vpon were layd all our sinnes

sinne
ced
great
the v
so be
true
his s
sacrif
T
tween
the w
be fac
the fin
the Sa
truelie
hee b
sharpe
that p
the Cr
tende
lie Fat
ding h
Lou
manki
sinners
fore,
pardon
meane
(to wit
for all

sinnes and iniquities,) but embraced the same with an vnspokeable great charitie and obedience, for the verie loue hee bare vnto vs. And so hee went on his way as another true Isaacke, with the Crosse vpon his shoulders, to the place of his sacrifice. Gene. 22, 6.

The carriage was deuided betweene two; the Sonne carryed the wood and the body that should be sacrificed, and the Father carried the fire and the knyfe, where-with the Sacrifice should bee made. For truelie it was the fire of loue which hee bare towardes mankind, and the sharpe knyfe of the diuine iustice, that put the Sonne of God vpon the Crosse. These two vertues contended together within the heauenly Fathers breast, each one demanding his right. *These two vertues, loue and iustice did put the sonne of God vpon the Crosse.*

Loue requested him to pardon mankind, and Iustice required that sinners might be punished. VWherefore, to the end that men might be pardoned, and sinne punished, a meane was found, that an innocent (to wit, the sonne of God) should die for all man-kinde.

This

Thys was the fire and knyfe, that the Patriarcke Abraham carryed in his hands to sacrifice his Sonne. For it was the lone of our saluation, and the zeale of iustice, that caused the heauenly Father to offer vp his own most deerely beloued Sonne to the Crosse.

Meditation for Friday Night.

¶ This day, thou hast to meditate vpon those seauen words which our Sauiour spake, beeing crucified on the Crosse.

The Text of the foure holy Euangelists.

Mat, 27, 33

They came (saith the holy Euangelist) to the place called Golgotha; that is to say, the place of dead mens skulles, & they gaue him vinegar to drinke mingled with gaule. And when hee had tasted thereof, hee woulde not drinke.

And

Friday Night.

508

And they crucified him, & with him
two thieues, one at his right hande, and
the other at his left: and so was the
Scripture fulfilled, that saith: And he
was reckoned among the wicked. And Esay, 53,
Pilate wrote also a title, and put it vp-
on the Crosse. And it was written, Ie-
sus of Nazareth, King of the Iewes.
This title many of the Iewes did reade:
for the place was neere to the Citty: &
it was written in Hebrue, Greeke and
Latine. Then said the high Priests of
the Iewes to Pilate: write not the king
of the Iewes, but that hee saide: I am
King of the Iewes. Pilate answered:
What I haue written, that haue I writ-
ten. Then the souldiers, when they had
crucified Iesus, tooke his garments, and
made foure parts, to euery souldiour a
part: and they tooke his coate, which
was without seame, wouen from the
top throughout, therfore they said one
to another, let vs not denide it, but cast
lots for it, whose it shall be. This was
doone that the Scripture might be ful-
filled, that saith: They parted my gar-
ments among them, and vpon my Coate Psal. 21, 18
they cast lots. So the souldiers did these
things indeed. And they that passed by,
rented him, wagging their heads, and
saying:

Mat, 27, 40,

saying: Fie on thee, thou that destroyest the Temple and buildest it in three dayes, saue thy selfe. If thou be the son of God, come downe from the Crosse. Likewise, the high Priests mocking him, with the Scribes and Elders, and Pharisees, sayd: He saued others, but himselfe he cannot saue.

If hee be the King of Israell, let him now come downe from the Crosse, and wee will beliewe him. Hee trusteth in God, let him deliuer him now, if he will haue him, for hee saide: I am the sonne of God. The very same words also did the thieues that were crucified with him cast in his teeth, but Iesus said: Father pardon them, for they know not what they doe. And one of the malefactors that was crucified with him, blasphemed, saying: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked him saying: Neither doost thou feare God, being in the selfe same condemnation. We are iustly punished, for wee receiue according to our doings, but this man hath doone nothing amisse. And he said vnto Iesus, Lorde remember mee when thou comest into thy kingdom. Then Iesus said vnto him: Verily I say vnto thee,

Luk, 23, 39,

to

This d
radis
fies, b
Mary
Maga
Mother
standi
Woma
to the
And
ber for
haue,
saying
is, M
forsak
stood
This n
Let v
him.
all thi
turem
a thir
full of
with
sop
No
the v
be crye
said:
mend
The

This day shalt thou be with me in Paradise. There stood by the Crosse of Iesus, his Mother, and his Mothers sister, Iohn. 19, 25

Mary, the wife of Cleophas, and Marie Magdalen. And when Iesus sawe his Mother, and the Disciple whom he loued standing by, he said vnto his Mother: Woman, behold thy son. Then he saide to the Disciple: Beholde thy Mother. And from that houre, the disciple tooke her for his mother. About the ninth houre, Iesus cryed with a loude voyce, Mat, 27, 49

saying: Eli, Eli, Lamasabaethani, that is, My God, my God, why hast thou forsaken mee? And some of them that stood there, when they heard it, sayd: This man called Elyas. Some other said: Let vs see if Elyas will come and saue him. Afterwards, Iesus knowing that all things were fulfilled, that the Scripture might be accomplished, sayd, I am a thirst. And there was sette a vessell full of Vinegar, and they filled a sponge with Vineger, and put it vpon an Isoppe stalke, and put it to his mouth. Iohn, 19, 28

Nowe, when Iesus had receiued of the vineger, he said: It is finished. And he cryed againe with a loude voyce, and said: Father, into thine hands I commend my spirit. Luk, 23, 46,

And

And from the sixt houre there was darknes ouer all the earth vntill the ninth houre : and the vaile of the Temple was rent in two peeces , from the top to the bottome : the earth quaked : the stones were clouen : and the graues opened : and many bodies which slept arose : and there were many of his acquaintance, and women beholding him a farre off, among whom was Marie Magdalen , and Mary the Mother of Iames the younger, and of Ioseph, and Salome , who had followed hym out of Galilee, ministring vnto him, with many other women, that came in his companie to Ierusalem.

*Meditations vpon these poynts of
the Text.*

WE are now come, (ô my soule) vnto the holy Mount Caluary, and wee be now arriued at the top of the misterie of our Redemption. O howe wonderfull is this place! Verily this is the house of God, the gate of heauen , the land of promise , and the place of euerlasting saluation.

Heere

Heere is planted the tree of lyfe; heere is placed that mysticall ladder that Iacob saw, which ioyned heauen with the earth; wherby the angels doe descend vnto men, & men doe ascend vnto God. This (ô my soule) is a place of prayer, & heerein oughtest thou to adore & blesse the Lord, and to giue most humble & hartly thanks, for this his most high and excellent benefite, saying thus vnto him.

Gen, 28, 12,

VVe worship and adore thee, (ô Lord Iesus Christ,) & we blesse thy holy Name, forsomuch as thou hast redeemed the world. Thanks bee vnto thee ô most mercifull Sauour, that thou hast thus loued vs, & washed away our sinnes with thy most precious blood, and hast offered thy selfe for vs vpon the Crosse: to the end, that with the sweete sauer of this most noble sacrifice, enkindled with the fire of thy seruent loue, thou mightest satisfie and appease the wrath of Almighty God.

Rom, 5, 6,

Blessed be thou therefore for euermore, which art the Sauour of the world; the reconciler of mankind, the tryumphant conquerer of hell;

Osea, 13, 14

the

Heere

Math. 4, 10. the vanquisher of the deuill; the author of lyfe; the destroyer of death:
 1, Cor. 15, 54. and redeemer of them that were in darknesse, and in the shadowe of death.

Luk, 1, 79. *All you therefore that be a thyrst, come vnto the waters, and you that haue neyther golde nor siluer, come and receiue all these precious treasures freely, without paying any thing.*

Esay, 55, 1. Ye that desire the water of lyfe, this is that mysticall Rocke that Moyses strooke with his rod in the Wildernesse; out of the which sprang water in great aboundaunce, to satisfie the thyrst of his afflicted people. Ye that desire peace & amitie with Almighty God, knowe yee that this is that Rocke, which the Patriarck Iacob annoynted with oyle, & erected

Exo, 17, 6. vp for a tytle of peace and amitie, between God & men. Ye that are desirous of oyle to cure your wounds, this is that good Samaritane, that poureth in aboundaunce.

Gen. 35, 1. Ye that desire wine to refresh your fainting harts, this is that cluster of Grapes, that was brought out of the Land of Promise, into thys vale of teares, which is now e crushed and pressed.

Num. 13, 24. of thys the hur dressed caused pressed

pressed out for the purpose. Yee that desire the oyle of Gods grace, know you also, that thys is that précious vessell of the widdow of Elizeus, full of oyle, where-with we must all pay our debts; and albeit the vessell seemeth very little to serue so many, yet looke not to the quantity, but to the qualitie and vertue thereof; which is certainly so great, that so long as there be vessels to fill, so long will the vaine of this sacred liquor runne without ceasing. If you require a sufficient sacrifice; he is that true Isaacke, willingly going to the place of sacrifice, as is mentioned before in the end of Thursdayes Meditation,

2, Reg 4, 6.

*Meditations vpon the benefites of
Christes passion.*

§. II.

A Wake I pray thee nowe (ô my soule) and begin to contemplate vpon the benefite of the sufferraunce of thy Sauour, by the fruite wherof, the hurt of that poisoned fruite is redressed, which the forbidden Tree caused vnto vs, through the offence of

Cant. 8, 5.

of the first man Adam; as the Bridegroom hath signified to his Spouse in the Canticles, when hee sayd: *I haue raysed thee & my Spouse, from vnder the tree, because vnder another tree thy Mother was corrupted, when she was deceiued by the auncient Serpent.*

Consider then, how when our Sauiour came to thys place, his cruell enemies (to make his death the more reprochfull) stripped him of all hy apparrell, enen to his inermost garment, which was whollie wouen throughout, without any seame. Behold now with what meekenes this innocent Lambe suffered himselfe to be disrobed of his garments: without opening his mouth, or speaking so much as one word against them that handeled him with such villanie; but shewed himselfe rather verie willing, and ready to be spoyled of his garments, and to remaine naked to the shewe of the world; to the intent that the nakednes of such as had (through sinne) lost the garments of innocencie & grace receiued, might be couered after a better sort then with the leaues of the Fig-tree.

Gene. 3, 7.

tree. But on theyr part, (no doubt)
an argument of vnmercifulnes, as it
appeareth by the words of S. Luke
the Euangelist, who saith: *They did* Luk, 23, 25.
vnto him whatsoever they would.

Thou seest now (ô my soule) how
hee that clotheth the heauens with
clowdes, adorneth the fieldes with
flowers, and giueth rayment to eue-
rie lyuing creature, is heere by his
cruell enemies, spoiled of his owne
garments. VVhereby it appeareth,
that albeit our Sauour in the whole
course of his life, gaue vnto vs many
examples of bearing pouerty, yet at
his death he gaue vs a most perfect
plat-forme of this vertue: for so-
much as at that time, hee had not
whereon to rest his head, nor wher-
with to couer his body: gyuing vs
to vnderstand, that he had not taken
any thing of this worlde to cleaue
vnto him, our sinnes onely excep-
ted, which were the cause of his ex-
tremitie.

And nowe (ô my soule) learne I
pray thee, to immitate thy Sauour
heerein, and despise all such transi-
torie vanities as thys wicked world
offereth vnto thee. Learne also ô my

Z.

soule,

soule, to be pittifull vnto the needie,
seeing that my Sauour was so mercifull
that he had no pittie on himselfe,
that he might haue compassion
on vpon thee. For what hart can be
so mercilesse that it will not rend in
sunder with griefe, seeing that the
very stones of the Temple did rise
in peeces at the same time that our
Sauour suffered.

Luk, 23, 45

Mee thinketh I see that wounde
that the Souldiour made with his
Speare, trickling down with blood,
and loe the earth is all died with
that precious blood, which cryeth
better things then that of Abel; for
his blood cryed out for vengeance
against the murtherer, but this most
precious blood of thine (O sweet Ie-
sus) craueth pardon for sinners.

Gene, 4, 10,

Heb, 12, 24,

Two Crosse were prepared for
thee (O sweet Sauour) one for thy
body, & another for thy soule: the
one of passion, the other of compas-
sion. Assured the fire shall naturally
waxe cold, and the water hote, be-
fore I shall forget thy vspeakeable
loue which thou shewedst vnto thy
Spouse thy Church.

Cant, 1, 6,

Tell me, O thou fairest among women

where doest thou lodge? and where sleepest thou at noone day? that I may finde thee. Furthermore o my soule, learne to arme thy selfe with patience, and that by the example of thy Sauour Christ, for thou art sick of impaciencie, and he is that fruitfull tree fitte for thee to feede vpon, Ezec. 47, 12 whose leaues are good for medicins. Apoc. 22, 2.

Some-times I haue sayd and purposed with my selfe; I will neuer from hence-forth fall out, or be angry againe with any man: I wil surely keepe peace with all persons; and therefore I thinke it good for me, to auoyde all company, thereby to eschew all occasions of trouble, contention and anger. But now (o lord) I vnderstand my weakenesse in this poynt, for to flee from company, is not a meane to subdue anger, but rather to hyde and couer mine own imperfection.

And therefore I will from hence-forth carry euer with mee, a minde ready prepared to liue, not onelie with the good, but euen with the wicked also, and to keep peace with such chollericke, waiward, and forward persons as doe euen abhorre peace.

peace. Thus I purpose to doe from hence-forth: graunt mee thy grace therefore ô Almighty God, that I may duely accomplish this intent. If other men shall take my lands or goods away from me, grant me thy grace ô Lord, that I bee not angrie nor grieued there-with, seeing that thou art contented to part with thy very garments for my sake. If they shall take my credite, honour, or estimation from me: let not y^e cause me to breake peace with them: seeing I behold thee so despised, dishonoured, and contemned. If my friends and acquaintance shall forsake me, let me not therefore be confounded, seeing thou art left alone, not onely of the world, but euen of thine owne Disciples, yea, and for a time, of thy heauenly Father. And if it shall seeme to mee at any time that I am forsaken of thee, yet let me not for all y^e lose my confidence & trust in thee: seeing thou didst not lose thine, but after thou hadst sayd those words, *My God, my God, why hast thou forsaken me?* thou diddest proceede to say, *Father, into thine hands I commend my spirit.*

Mar. 14. 50.

Mat. 26. 56

Mat. 27. 46.

Luk. 23. 46,

Where

Wherefore (ô my soule) thou hast
heere with whom thou maist con-
uerse, and take comfort in thy long
paynes and troubles, for although
the last paines and torments of the
body of our Satiour Christ were
short, yet were the griefes & paines
of his pittifull hart and soule verie
long, and of great continuante, con-
sidering that his whole life was full
of anguish & sorrow for our sinnes.

Meditation for Saturday Night.

¶ This day thou hast to meditate vpon
the satisfaction of Christ, to God
the Father, for our sinnes.

The Text of the foure holy Euangelists.

Then the Iewes (because it was
the feast of Ester) that the bo-
dies should not remaine vpon
the Crosse on the Sabbth day,
(for that day of the Sabbth was very
solemnne)

Ioh, 19, 31.

solemn among them) besought Pilate that theyr legges might be broken, and that they might bee taken downe from the Crosse. Then came the Souldiers, & brake the legges of the first, and of the other that was crucified with Iesus.

But when they came to Iesus, and saw that he was already deade, they brake not his legs. But one of the Souldiours with a speare thrust him into the side, and forthwith theyr issued out blood and water. And he that sawe it, bare witnes, and his witnes is true.

Mar, 15, 42,

Mat, 27, 57,

Luk, 23, 50,

And nowe when euening was come, Ioseph of Arimathea, an honourable Counsellor; which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and asked the bodie of Iesus. And Pilate meruailed if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the truth of the Centurion, he deliuered the body to Ioseph.

Joh, 18, 39,

There came also with him, one called Nicodemus, (who was wont to resort to Iesus by night,) and he brought with him of Myrre and Aloes mingled together, about a hundred pound.

Then

Saturday Night.

413

Then tooke they the body of Iesus, and wrapped it in linnen clothes, with those sweete odours, according to the custome which the Iewes obserue in the buriall of the dead.

And in that place where Iesus was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was neuer man yet layde. There they layd Iesus, by reason of the Passeouer of the Iewes, for that Sepulchre was neere at hand. And the womē also that followed after, which came with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared odours and oynments, and rested the Sabbath day, according to the commaundement.

Luk, 23, 55

*Meditations vpon these poynts
of the Text.*

THou hast hetherto (ō my soule) celebrated the death & grievous paines of y son of God; it is now also time for thee, to be-thinke thy selfe of

Z 4

that

Mat. 3, 17.

that inestimable price of his death that was so available with his heavenly Father, that he did give testimonie himselfe thereof, by sending down his holy spirit vpon him, and by saying; *This is my wel-beloued Sonne in whom I am well pleased, &c.* So that the wrath of God is now pacified with the sacrifice of that true Noah. That sweet Doue which departed out of the Arke, and is returned againe, bringing with her the signes of mercy and clemencie.

Gene. 8, 11.

Cant. 7.

Cant. 2, 11.

O my soule, thy Spouse hath washed thee with hys blood, beeing more cleere then the springs of Eschbon; reioyce therefore (O my soule) and comfort thy selfe with this. *The winter is now past, the showers and tempestuous stormes ceased, the flowers doe appeare in our Lande. Rise vp therefore my wel-beloued, my darling, and my Turtle-doue, that abidest in the holes of the Rocks, and in the clefts of the wall.* That is, in the strokes & woundes of my bodie. The ende of hys payne, is the beginning of thy ioy; for me thinketh I see the blood running out of his side, more freshly then those golden streames which

ranne

ranne out of the Garden of Eden,
and watered the whole world.

O gate of heauen ! ô window of
Paradise ! ô place of refuge ! ô tow-
er of strength ! ô sanctuarie of the
iust ! ô nest of cleane Doues ! ô flo-
rishing bedde of the Spouse of Sa- Cant, 3, 7.
lomon ! ô good Lot, that fore-war- Gen. 19, 7.
nest sinfull Sodome euery day ! ô
true Noe, that hast prepared an Arke Gen. 6, 18.
for such as desire to bee saued ! ô
fountaine of euerlasting water, that Ioh. 4, 14.
mountest vp into life eternal ! Drive
me daily from sinfull Sodome, cause
mee to come and sleepe safelie in
the Arke of thy sacred bosome, and
to drinke continually of this liquor
of lyfe.

Learne me that sweet song of thy
blessed Prophet ; *This is my resting* Psal. 132, 14.
place for euer and euer : heere will I
dwell, for I haue a delight therein.
Thou madest the Virgin Marie to Luke, 1, 28.
be accounted blessed among Wo-
men. Thyne enemies confessed thee Luk, 19, 38.
blessed, because thou cammest in the
name of the Lord. Thou makest so Luke, 2, 29.
many to depart in peace as see thee
to be theyr Sauour. And I knowe
thou hast gyuen the second death

518 *Meditation for*
Osea, 13, 14. such a foyle, that he cannot rturne
vpon thee, for thou hast beene hys
death.

¶ *Of patience in affliction : after
the example of our Saut-
our Christ.*

§. II.

O Heauenly Father, sith of thy in-
finite goodnes and mercy, thou
wouldest that thy blessed and wel-
beloued Sonne, should thus suffer
for our sinnes, and take vpon hym
all our myseries ; why wilt thou
that we also our selues should now
suffer lykewyse, seeing hys death
hath made full satisf-action vnto
thee for vs ?

Surely (ô Almighty God) I doubt
not, but ÿ thy will is that we should
suffer, not for the satisf-action of our
sinnes, but because there is nothing
in the world more acceptable vnto
thee, then to suffer for the loue of
thee. For among all thinges in hea-
uen, there is nothing more precious
vnto thee, then the loue of our blef-
sed Sauour : and in earth, nothing
more

more acceptable vnto thee, then the afflicted loue of holy men.

Moreouer, there is no one thing in thys world, that maketh a more perfect shew before men that we are iust in the sight of God, then when we are ready to suffer for Gods cause; For-as-much as the tryal of true loue, is to enter and endure combate for the beloued. And there is no prooffe so voyde of all suspition as thys is: the which cannot be made more euident then it is sette out in the example of our Sauour Christ; who beeing the wel-beloued and onelie begotten sonne of Almighty God himselfe, yet did he neuer make resistance according to hys mightie power. Euen so shall we neuer discover our loue towards him fully & perfectly, (be our other seruices wee doe vnto him neuer so many and great) vntil we come to suffer for his sake. *For tribulation* (as Saint Paule sayth) *is the occasion & matter of patience*: and patience is the tryall of vertue; and thys prooffe gyueth a hope of glorie,

Rom. 5.3.

Almighty God in all the workes of nature, hath not made any one thing.

Eccl. 16.26.

thing that should be idle or in vaine; much lesse would hee, that in the works of grace, his gyfts should bee idle or in vaine, & therefore he deuidenth to euery one of his Elect, the burthen & charge which hee must beare, according to the tallent of grace which hee hath receiued: So that heere in thys short transitorie life, it is not to be esteemed for an argument of the greater loue of God towards vs, if he giueth vs pleasure and ease, but rather if hee giueth vs tribulation and aduersitie. Therefore sayth the Prophet: *Thou feedest thy people with bread of teares, & giueth them plenty of teares to drink.* When Moises made that peace & concord betweene almighty God & his people, the text saith, that he dipped an Ilope stalke in blood, and ther-with be-sprinckled the people: and thys beeing doone, the rest of that blood which remained, hee sprinckled vpon the Aultar.

Heereby let all those that determine to be the friends of almighty God, vnderstande, that theyr loue with him, must bee celebrated with the blood, not of Christ onely, but

cuch

Psal, 80, 5,

Exod, 24,

Saturday Night.

321

euē of themselves also, if the matter so require: to wit, by patient suffering of aduersitie vnto the death; *For whosoever wil liue godly in Christ Iesus, must suffer affliction.*

2, Tim, 3,
12,

Our Sauour Christ, in that same night that he supped with his disciples, was not content to drinke alone, but gaue the Cup likewise to them, giuing all men to vnderstand, that they must bee partakers of hys Crosse that intend to enter into hys glory.

Let all godly Christians therefore that suffer trouble and affliction, be of good cōfort, assuring themselves, that the more troubles, afflictions, imprisonments, & persecutions they suffer, the more like they are vnto our Sauour Christ. Be of good cōfort all ye Christians that are in trouble; for you are not therefore the more forsaken of God, but rather (if you haue patience in your troubles) you are certainly the more in his grace and fauour, and more singularly and decerely beloued of him. Be of good comfort (I say) & feare not, all ye Christians y^e are in trouble and affliction: for there is no sacrifice

crifice more acceptable vnto Almighty God, then a troubled and afflicted hart; neither is there any signe more certaine of his loue & friendship, then patience in tribulation and affliction.

2, Tim. 2,
3:4, 5.

Remember how S. Paule encourageth his Scholler Timothie, not to shrink for feare of affliction, but patiently to attend the issue, vsing vnto him these words; *Thou therefore my sonne (sayth he) suffer affliction as a good Souldiour of Iesus Christ. No man that warreth, entangleth himselfe with the affaires of this lyfe, because hee would please him that hath chosen him to be a Souldiour. And if a man also strue for a masterie, hee is not crowned, except hee strue as hee ought to doe.*

Heb. 12, 3, 4

that Christ endured such speaking against of sinners, least you should bee wearie and faint in your mindes. For ye haue not yet resisted vnto blood, in struiuing against sinne: but haue forgotten that exhortation, which speaketh vnto you as vnto chyl dren. My sonne,

sinne, despise not thou the chastening
of the Lord, neyther faine when thou
art rebuked of hym. For whom the
Lord loueth, him he correcteth, & he
scourgeth euery sonne that hee recei-
ueth. So that as no man that loueth
Christ, is without hys part in hys
Cup, so it behooueth such persons,
to prepare themselues there-vnto.

And let no man be discomforted,
and say, that he eyther suffereth for
his sinnes, or without sinne; for
how-soeuer thou suffer as a Christi-
an, thou sufferest with Christ in ef-
fect; for if thou suffer for thy sinnes,
(and doe hartily repent them) thou
sufferest with the good thiefe; or if
thou suffer without offence, thou
oughtest to take the more comfort
thereof, because this is to suffer with
our Sauour Christ himselte.

MA.

Meditation for Sunday Night.

¶ This day thou hast to meditate
vpon the Resurrection of our Saviour
Christ.

The Text of the foure holy Euangelists.

Ioh, 20, 1,
2, 3, 4,

NOW the first day of the weeke,
very earlie in the morning,
while it was yet darke, came
Mary Magdalen vnto the
Sepulcher, and sawe the stone
remooued from the tombe, and percei-
ued that the body was not there. The
which when shee found not, shee stood
without the Sepulcher in the Garden
weeping. And as she wept, shee bowed
her selfe downe into the Sepulcher, and
sawe two Angels in white, sitting the
one at the heade, and the other at the
feete of the place, where the bodie of
Iesus was layde. And they saide vnto
her: Woman, why weepest thou? She
made answer, and said: They haue ta-
ken away my Lord out of the Tombe, &

I kn
Whe
selfe
kne
vnto
Whom
that
Gard
hast
hast
way.
And
said
and t
my F
and y
forth
vnto
the L
thing
you. T
when
discip
Iewes
mids o
be wit
he she
side. T
they h
The

I know not where they haue layd him. When she had thus said, she turned her selfe backe, and saw Iesus standing, & knew not that it was Iesus. Iesus saide vnto her: Woman, why weepest thou? Whom seekest thou? Shee supposing that he had beene the Gardener of that Garden, sayde vnto him: Sir, if thou hast taken him away, tel me where thou hast layd him, and I will take him away. Then said Iesus vnto her, Mary. And she said vnto him, Maister. Iesus said vnto her: Touch mee not, but goe and tell my bretheren, that I ascend to my Father, and your Father, to my God, and your God. Mary Magdalen came forth-with away, and told these things vnto the Disciples, saying: I haue seene the Lord, and he told mee these & these things, that I shoulde tell them vnto you. The same day, late in the euening, when the doores were shutte, where the disciples were assembled for feare of the Iewes, Iesus came and stode in the mids of them, and sayd vnto thē. Peace be with you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they had seene the Lord.

Then said Iesus vnto them, Peace be with

with you. As my Father sent mee, so sende I you. And when hee had sayd those words, he breathed vpon them, and sayd: Receiue the holy Ghost. Whose sinnes soeuer yee shall forgiue, they be forgiven vnto them, and whose sinnes soeuer ye shall retaine, they are retained. At that time, Thomas one of the twelue, who was also called Dydimus, was not with the disciples, when Iesus came. The other Disciples therefore when he came, said vnto him: We haue seen the Lord. But he sayd vnto them. Except I see in his hands the print of the nayles, and put my finger into the holes of them, and put my hand into his side, I will not beleue it.

And eyght dayes after, his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shut, and stood in the midst, and sayd, Peace be vnto you. And after he said to Thomas. Put thy finger heere, and see my hands, and put forth thine hand and put it into my side, and bee not faithlesse, but faithfull.

Then Thomas answered, and sayd vnto him, Thou art my Lord and my God. And Iesus sayde vnto him, Thomas, because thou hast seene, thou

belk.

believeſt. Blessed are they that haue
not ſeene, and haue believed. And ma-
ny other ſignes did Ieſus worke alſo in
the preſence of his Diſciples, which are
not written in this booke.

But theſe things are written, that ye
might believe, that Ieſus is the Chriſt
the Sonne of God, and that in believing
ye might haue life through his Name.

*Meditations vpon theſe poynts of
the Text.*

O My Sauour, what meanest
thou, that thou giueſt not part
of thy glory vnto thy moſt holic
bodie, that lyeth waiting for thee
in the Sepulcher? Thou knoweſt
well (ô Lord) that the Law which 1, Sam, 30,
was made concerning the deuifion 34.
of ſpoyles, ſayth, that there ſhoulde
bee gyuen as great a portion to him
that remained in the Tents, as to
hym that entered into the battell;
thy holy bodie hath remained
vwayting for thee in the Sepul-
cher, vvhilſt thy moſt ſacred ſoule
tryum-

triumphed; make therefore an equal deuision of thy glory to thy bodie, for-somuch as thou hast now obtayned the victorie.

Gen. 41,40. This is that holy Patriark Ioseph, who is now deliuered out of prison, and placed next the King himselfe.

Exod. 2,3. Thys is that holy Moises, who was taken out of the waters, and out of the poore rush-basket, and is now come to destroy all the power of King Pharaο.

Hest, 6, 10. This is that innocent Mardocheus, who after he had put off his sackcloth and ashes, and was apparrelled with royall garments, ouer-came his enemy death, and put him to his owne Crosse. This is that holy Daniell, who is now come forth of the Lyons denne, and hath not receiued any damage, of the furious, hungry, and rauinous beastes.

Dan. 14, 42. Thys is holy **Jonas, 1, 7.** Jonas, that was allotted to die, to deliuer his company from death, who entering into the belly of that great beast, is the thyrd day cast vp againe vpon the Coast.

VVho is this, that beeing between the hungry iawes of the deuouring beast, could not be eaten of her?

Who

VV
dow
ters,
ayre
ing s
perd
to se
Sauic
by th
satisf
after
perce
trem
could
earth
dead,
faul
him i
payne
the ca
in him
Mo
phet c
Thou
neythe
to see
sorrow
seph,
dead
him th

V Who is this, that was swallowed
downe into the bottome of the wa-
ters, and enioyed neuerthelesse the
ayre of lyfe? Who is this, that bee-
ing suncke downe into the depth of
perdition, caused euen death it selfe
to serue him? Thys is our glorious
Saviour, who was snatched away
by that cruell beast which is neuer
satisfied; (to wit, by Death) which
after she had him in her mouth, and
perceiued the excellency of the pray,
trembled and quaked for feare, and
could not hold it. For although the
earth swallowed him after hee was
dead, yet finding him free from all
fault, shee was not able to detaine
him in her house. For it is not the
payne that maketh a man guilty, but
the cause, which could not be found
in him.

Most truely sayde that holy Pro-
phet cōcerning thee (ô my Saviour :) Psal. 26, 10.
*Thou wilt not leaue my soule in graue,
neyther wilt thou suffer thine holy one
to see corruption.* V When Iacob had
sorrowed much for his Sonne Io-
seph, thinking that hee had beene
dead; and tydings were brought
him that he was not onely aliue, but

Gen. 45, 25.

1, Thes. 4,
14.

Luk. 7, 14.

Ioh. 11, 43.

Colos. 3, 3.

as a second King in Pharaoes com-
mon-weale; the Text sayth, that he
brake out into a suddaine ioy; and
sayd; *It is enough for me, if my sonne
Ioseph be yet aloue, I will goe and see
him before I die.* Euen so it is enough
for a faithfull Christian, to heare that
Christ was dead for our sinnes, and
that he rose againe for our iustifica-
tion: *For if ye beliene that Iesus hath
died and is risen againe, euen so them
that sleepe with Iesus, will God bring
with him.* The widdow of Naim was
glad when our Sauour reuiued her
dead sonne. Martha & her sister Ma-
rie, were comforted with the resur-
rection of theyr brother Lazarus.
Howe much more ought we to re-
ioyce in the resurrection of our sweet
Sauour, by whom we trust to liue for-
euer in the lyfe to come? For with
this doctrine doth the Apostle com-
fort the Colossians: *Your lyfe (saith
he) is hidden with Christ in God, and
when Christ which is your lyfe shall ap-
peare, then shall you also appeare with
him in glory.* In this then wee haue
fruite; that by the rysing againe of
Christ, the faithfull are assured of a
ioyfull resurrection vnto an endlesse
lyfe.

fe. For which cause the Apostle
 saith; *Christ is risen from the dead,* 1, Cor. 15,
and is become the first frutes of them 20.
that sleepe, &c. For euen as a man
 beeing layd downe to rest, in rising,
 the head listeth vp it selfe first, and
 so the whole body in order; Euen
 so, Christ our head beeing risen be-
 fore hand, it cannot be but that we
 that be his members must folow. For
if we be dead with Christ, we beleue Rom. 6, 8.
that wee shall likewise liue with him.
 And our Sauour himselfe, vseth a
 most plaine speech, in the Gospell
 written by S. Iohn; *This is the will* Ioh. 6, 39.
of him that sent me, that of that which
he hath giuen me, I shold lose nothing,
but should raise it vp at the last day.
 And though it be last, yet it is not
 the least comoditie that we reape
 by Christes Resurrection: that hee
 did not onely afterward ascend vp
 into heauen, but hath also takē with
 him our flesh. Thereby assuring vs, Acts, 1, 9.
 that he intēdeth, not only to present
 vs before God his Father, but also to
 provide vs an abiding place there, Ioh. 14, 2.
 where there are so many Mansions.

*The end of the seauen Euening
 Meditations.*

Ex

W
F.

Pri
Ric
fold

A N
Excellent Treatise of
Consideration and
Prayer.

Written by the same Authour
F. LEWES de GRANADA, in
Portugall: and annexed to his
Booke of MEDITA-
TIONS.



AT LONDON
Printed by I. Roberts for
Richard Smith, and are to bee
sold at his shop, at the West doore
of S. Pauls Church.

1596.